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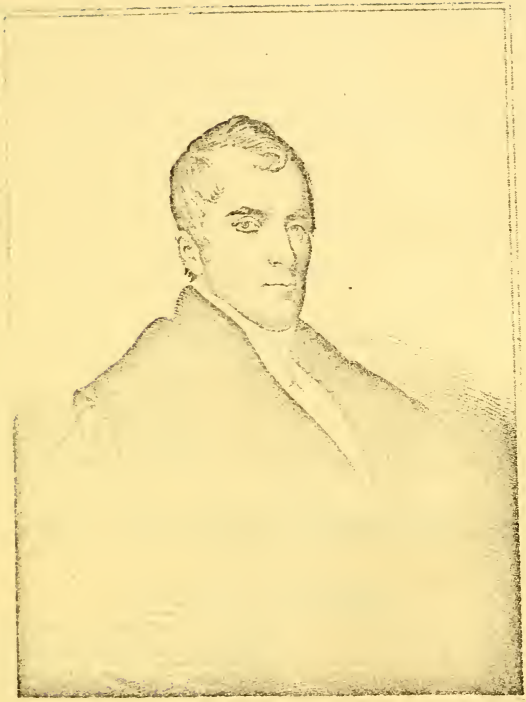

W. Fisk

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METHODIST QUARTERLY REVIEW.

JANUARY, 1882.

WEBER'S SYSTEM OF THEOLOGY OF THE OLD SYNAGOGUE OF PALESTINE.

[FIRST ARTICLE.]

System der Altsynagogalen Palästinischen Theologie aus Targum, Midrash, und Talmud Dargestellt, von Dr. FERDINAND WEBER, Pfarrer in Polsingen, Mittelfranken. Nach des Verfassers Tode Herausgegeben von FRANZ DELITZSCH und GEORG SCHNEDERMANN. Pp. xxxiv and 399. Leipsic: Dörfling & Franke. 1880.

THE book placed at the head of this article is the only thorough and systematic work that has ever been published on the Theology of the Ancient Jews. Few, indeed, are the works which, to any great extent, cover the same ground. The first writer who published an account of the Jewish System of Faith was R. Saadia Gaon, of Upper Egypt, in the first part of the tenth century. In the twelfth century appeared the book "Kusari," written by Judah Hallevi in defense of Judaism, and the treatise "More Nebochim" of Maimonides, on the doctrines of the Jews. To these works may be added the important treatise of Joseph Albo, written in 1425, and the treatise of Fürst on the Karaïtes, and "The History of Jewish Tradition," by Weiss, both belonging to the present century.

Among the works on Judaism written from a Christian stand-point and in defense of the faith, may be named the "Pugio Fidei," by Raymund Martini, accompanied with remarks by J. de Voisin, and published, with an Introduction to the Jewish Theology, by Benedict Carpzov, Leipsic, 1687. In

the same century (seventeenth) Helvicus wrote "Systema Controversiarum Theologicarum quae Christianis cum Judæis intercedunt, octo elenchis comprehensum." Joseph de Voisin composed "Theologia Judaica." Wagenseil also published, against the Jews, "Telea ignea Satanæ," and A. Pfeiffer wrote against them a polemic work. This was followed by Eisenmenger's "Judaism Unveiled," published in 1700; and by a work of Majus on the "Theology of the Jews." Bodenschatz, in 1748–49, published a work on "Modern Judaism," more free from prejudice than the preceding ones.

Dr. Weber characterizes the older polemic works against the Jews—so far as the representation of Jewish doctrine is concerned—as without scientific value. "They are far more collections of all possible absurdities and frivolities than historical representations of religion. And even where this is not the case, the sources are used without any criticism. . . . It is, therefore, to be lamented that, apart from men like Delitzsch, Wünsche, and a few others, not more attention and study of the sources have been given to the Jewish theology, from a Christian scientific side, in our time."

Dr. Ferdinand Weber, a Christian pastor, by devoting himself twenty years to the study of the oldest Jewish writings, fully prepared himself for the great task of presenting to the Christian world—and, we may add, to the Jewish—a faithful, clear, and systematic view of the doctrines of the ancient Jewish Synagogue. In the sickness which terminated in his death, July 10, 1879, the author committed the publication of his work to the distinguished scholar, Dr. Delitzsch, who highly commends the work.

The utility of such a work is not to be called in question, as it is certainly of the highest importance to us to know what were the theological and ethical views of the Palestinian Jews in the time of Christ. For, without this knowledge, it is impossible for us to see in Christ's teaching the points of doctrine that coincide with the Jewish system, or diverge from it, and to ascertain how far the doctrines of the great Founder of Christianity are original. And besides this, a thorough knowledge of the contemporary Jewish views cannot fail to throw great light upon the teachings of Christ and his apostles, and at the same time to show what were the elements in Judaism

so hostile to Christianity as to cause its rejection by the mass of the Jews. The value of Dr. Weber's work is enhanced by the fact that the sources of the Jewish doctrine are hidden in rare books written in a dialect strange to the mass of Christian scholars.

In the execution of his work Dr. Weber first considers the sources of our knowledge of the ancient Jewish doctrines and the use of these sources. He next proceeds to discuss the doctrines themselves in *twenty-four* chapters, with appropriate headings and subordinate divisions.

Sources of the Ancient Jewish Doctrines.

I. *Targums.*

1. The Targum (Chaldee version) of Onkelos on the Pentateuch. According to the Talmud, Onkelos was a proselyte, a scholar of the elder Gamaliel, the instructor of St. Paul. Some passages of the Pentateuch are paraphrased by Onkelos, and thus Jewish theological views are introduced.

2. The Targum of Jonathan ben Uzziel on Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The rabbis relate that the author of this Targum was a disciple of the elder Hillel. As Jonathan is often paraphrastic, he furnishes rich sources of ancient Jewish doctrines. Dr. Weber holds with Dr. Zunz and other great critics that both Onkelos and Jonathan belong to the *first* century, and rightly and vigorously defends this date against Frankel, who assigns Onkelos to the *third* century and Jonathan to the beginning of the *fourth*.

3. The Targum of Pseudo-Jonathan on the Pentateuch, or Jerusalem Targum I., written in the second half of the *seventh* century. Dr. Weber uses this Targum as a source of doctrine, on the ground that it contains old traditions.

4. The Targum of Jerusalem II., which our author refers to the *third* century, differing from Dr. Zunz, who regards this Targum as an abridgment of Pseudo-Jonathan.*

5. Targums on the Hagiographa. These Targums, although written since the *seventh* century, are used by Dr. Weber as containing ancient doctrines.

* Gottesdienst. Vorträge, etc., p. 72.

II. *Midrashim*, (Commentaries.)

Midrash (plural Midrashim) "is the exposition of Scripture, investigation into and statement of its meaning, of the mysteries which it conceals, of the recollections from history, as well as of the hopes for the future, which belong to the words of Scripture." There were two kinds of exposition. The one was used in the school; the other in the synagogue before the congregation. The former was chiefly of a *halakish*,* (traditional,) and the latter of a *haggadish*,† (expository, edifying,) character. As the method used in the schools aimed at deriving in an exegetical way from the Holy Scripture the legal traditions as they lie in the Mishna, as a well-arranged whole, it employed itself with the Torah, (Law,) and was intentionally *haggadish* (exegetical) only in the historical and prophetic sections of the Torah, which it then illustrated by means of holy tradition, or parables, or maxims. But the method of exposition before the congregation was especially of an edifying character, although containing *halakish* (traditional) matter. It selected especially such parts of the Torah as were read in the synagogue, which were suitable for a practical treatment. We possess several theological Midrashim (commentaries) containing both *halakah* and *haggadah*, belonging to the *third* century, and an old *haggadish* Pesikta; while the compilations of the later Midrashim are, for the most part, devoted to the *haggadah* upon the sections of Torah which they treat, by bringing forward whatever of a traditional character, in sayings, parables, and sentences, was accustomed to be quoted upon each verse of Scripture.

1. The first among the old Commentaries containing *halakah* and *haggadah* is called Mechilta. It comprises a number of sections of the Book of Exodus, and since the book of the law contains much that is historical, it quotes a great many *haggadish* traditions, and certainly in their more simple and older

* הֲלָכָה *halakah*, from which comes the adjective form *halakish*, means *traditional law.*

† הַגָּדָה *haggadah*, from which is derived the adjective form *haggadish*, is defined by Buxtorf: *Interpretation; narration; pleasant, subtle history; a pleasant historical or theological discussion on a passage of Scripture, attracting the mind of the reader.*—"Rab. et Tal. Lex.," col. 1295.

form. Its author was R. Ismael, belonging to the school of Sepphoris, Jabne, and Tiberias. Mechilta, belonging to the first half of the *third* century, is a primitive source of Old Palestinian *haggadish* tradition as it was propagated in the school of Tiberias, and its value for our work is next to that of the Old Targums.

2. The second of these commentaries is Sifra, called also *Torath Kohanim*, (Law of the Priests,) a *halakish* Commentary on the Book of Leviticus. It belongs to the *third* century, and although it arose in the school of Rab at Sura in Babylonia, it nevertheless contains the Old Palestinian tradition that had been transplanted to that Babylonian town by Rab of Sepphoris, and is equal in value to the Mechilta.

3. A third Commentary of this kind bears the name of ספרי דבי רב, (*Books of the School of Rab*,) or simply Sifre, (*Books.*) It comprises Numbers and Deuteronomy. It belongs to the *third* century, and its traditions are Old Palestinian, as in Mechilta and Sifra. Accordingly, it is a rich source of old Jewish doctrine.

4. Next to these Commentaries we place the Pesikta of Rab Kahana, because it, like the three preceding Commentaries, belongs to the oldest Midrashim we possess. There are several Commentaries that bear the name of Pesikta, (section.) In the works of this name, not entire books of the Holy Scripture, but single sections of the Torah (Law) and the Prophets, are treated. Rab Kahana edited the work in Jabne in Palestine. As this Pesikta contains *haggada* exclusively, and that, too, Old Palestinian, it forms a chief source of doctrine. It belongs to the *third* century.

5. Among the Catenae of Midrashim belonging to the Talmudic and post-Talmudic age, stands first the Midrash Rabba. (Great Commentary,) or the Rabboth. These Midrashim are upon the Pentateuch and the five Megilloth, (Canticles, Ruth, Lamentations, Ecclesiastes and Esther.) The oldest and most valuable part of the Commentary—that on Genesis—arose in Palestine in the *sixth* century. The other Commentaries belong to a later period.

6. Tanchuma is the oldest connected Commentary on the Pentateuch known to us. It is divided into 140 sections. It arose in Southern Italy, about A. D. 850, according to Dr. Zunz.

On account of its traditional Palestinian character it is a valuable source for Jewish doctrine.

7. The great compilation of Scripture expositions, which bears the name of Jalkut Shimeoni. The especial value of this work consists in this: that it has preserved a great deal which would otherwise have been lost. According to Dr. Zunz, it was edited at the beginning of the thirteenth century.

III. *Mishna and Tosefta.*

By the side of the Law of Moses there had grown up an oral tradition since Ezra, which defined more exactly the written law for each case in life in a casuistical way through rules, (*halachoth.*) The *halachoth* (traditional laws) were transmitted only orally until the destruction of the temple; after that time they began to write them down and to arrange them according to certain points of view. With R. Akiba originated the first collection, which his disciple, R. Meir, supplemented and improved. But this work did not yet obtain universal authority. The collection which R. Jehuda Hannasi in Tiberias made (A. D. 219) upon the basis of the previous collections, gained universal authority and became the *corpus* of the traditional law which henceforth was made the foundation of the *halakish* (traditional) instruction in all the schools of Palestine and Babylon, and, at a later period, of the entire Jewish people. The Mishna treats the traditional material in six chief divisions, (*sedarim;*) more exactly in sixty-six treatises, (*Massichtoth.*)

Closely connected with the Mishna is the so-called Tosefta, (Addition.) This is a work supplementary to the Mishna, and includes additional traditions which Juda the Holy had excluded from the Mishna when he arranged it. This work was completed toward the end of the 4th century.

IV. *The Talmuds.*

The concise brevity of expression, the enigmatical form in which the Mishna has codified the *halachoth*, (traditions,) made an authentic interpretation of them necessary. The Mishna received a *Gemara*, an explanation, or completion, and, combined with this, it is called Talmud, i. e., *Instruction, Doctrine.* The Talmud lies before us in two forms: as the Talmud of Jerusalem and as the Talmud of Babylon. The former originated from the schools of Palestine; the latter, from those

of Babylon. The Jerusalem Talmud was edited at Tiberias; that of Babylon at Sura. The Jerusalem or Palestinian Talmud was founded by R. Jochanan (he died A. D. 270) in the middle of the *third* century, and finished toward the end of the *fourth*. The Babylonian Talmud was begun by R. Ashe, (he died A. D. 430,) and was completed at the beginning of the *sixth* century. The Jerusalem Talmud is small and unimportant, while the Babylonian is very extensive and embraces the later discussions of the great masters of Israel.

I. The Historical Implantation of the Nomocracy in the new Jewish Commonwealth.

Dr. Weber starts out by referring to the zeal for the Jewish Law that awoke among the exiles in Babylon. Among these was Ezra, a scribe well instructed in the Law of Moses, who, accompanied by men of similar zeal, went up to Jerusalem to establish in the holy city the supremacy of the Mosaic Law. The fame of Ezra as the restorer of the authority of the Law still lives among the Jews, who compare him to Moses, and affirm that the Law could have worthily been given through him, if Moses had not preceded him. The highest fame of Hillel after his death consisted in this, that he was called a disciple of Ezra; so deeply rooted in the Jewish society is the consciousness that it was Ezra who implanted the Law in the new Jewish Commonwealth. His zeal and activity in enforcing rigidly the Mosaic institutions are abundantly shown in the book that bears his name. Ezra also established institutions for a thorough training of the people, first of all, by appointing in every community men skilled in the Law, whose office it was to instruct the people respecting the Law, and to judge them according to it. But in Jerusalem he established a supreme spiritual court, which decided questions of the Law and exercised the highest native jurisdiction. At the head of this college stood Ezra. He also introduced the reading of the Law in worship. This was followed by the establishing of the synagogues, in which portions of the Law were read on the Sabbaths, and soon afterward on Mondays and Thursdays. This newly-awakened legality was characterized by a decided tendency to the letter of the Law, as is especially seen in the observance of the neglected custom of dwelling in the booths, (Neh. viii, 16.) But

how did this legal spirit of Judaism stand toward the prophets who taught the people to expect salvation from the Divine Grace? It was foreign to the prophetic spirit. The books of Ezra and Nehemiah base, in a one-sided manner, piety upon the Law. They are silent about prophecy. But the voice of Malachi is once heard. He exercises a strict judgment over the legal character of his contemporaries, while he uncovers its falseness. Fulfillment of the Law without regeneration must degenerate into hollowness and hypocrisy. But the voice of Malachi died away without effect. With him prophecy was extinguished; the religion of Israel was, and remained from the days of Ezra on, the religion of the Law.

Dr. Weber next proceeds to discuss the "*growth of Jewish Legalism in opposition to Hellenism.*"

As Ezra was the scribe without an equal, so were the pious Jews after him scribes or theologians. From 1 Macc. i, 56, *et seq.*, it appears that rolls of the Law were found not only in the synagogues but also in the houses of the pious. In 1 Macc. mention is made of the synagogue of the scribes, (*συναγωγὴ γραμματέων,*) by which we are not to understand professed scribes, but all the pious people devoted to the Law. The flower of Scripture learning we find in the college which, under the name אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה, (*Men of the great synagogue,*) in the Jewish tradition has such a high authority. From it the following three sentences have been handed down: "Be careful in judgment, raise up many disciples, and put a hedge about the Law." Many of the precepts in the Mishna arose in the times of these scribes.

The relation of the legal consciousness to the temple service is expressed in the language of Simon the Just, (Pirke avoth, i, 2:) "Upon three things the world stands: upon the Law, upon the service of God, and upon charity," (benevolent acts.) It is clear, then, that the temple service had become secondary to the Law. According to the views of that time, the Law is not only God's object in the creation and preservation of the world, but also Israel's specific means of salvation, which gives value to his existence both for the present and the future. On this ground the Jews held firmly to the Law and its observance against all foreign spiritual forces.

The conflict which was waged between the Jews and the

Seleucidæ, and ended B.C. 164, was not a conflict for political independence, but a conflict for the Law of God. This is made clear from the Books of Maccabees. The Law produced two effects upon the people: it made the pious Israelites theologians; their synagogues, schools. From a nation it became an international sect, and hence it is easily understood how the ruin of the second sanctuary was not at the same time the ruin of Judaism also. Out of the ruins of Jerusalem arose the Judaism that had been born in the days of Ezra, in its full and pure form. The Maccabees had fought with the government of the Seleucidæ and conquered, and thus secured the religious freedom of the Jews. Not satisfied with this freedom, the Maccabees went further, and now fought also for political freedom, or, what was the same, the national independence of their people. The result was a new Jewish royalty.

With this course of things the scribes and the pious (Asidäer, חֲסִידִים) people were not satisfied. They rightly feared that in the place of religion, politics would enter in; and in the place of the Law, a constitution after the manner of the rest of the world. The pious people held fast to the principle that the Law was the special good and the sole vocation of Israel; consequently, also, his sole rule of action. And to this principle they held fast against the Maccabees, the Herodians, and Romans; finally, also, against the Zealots.

Respecting the radical difference between the Pharisees and Sadducees, Dr. Weber follows the opinion of Wellhausen that these two parties do not represent religious principles specifically opposite, but that the differences proceed from a difference in social position. The Sadducees or "Zadokites" are the party of the high-priest, named after Zadok, the head of the house of the high-priests. They form the nobility, who, since the victory of the Maccabees and the establishment of royalty, support the latter, possess the offices of court and government, and represent the political and administrative direction of the people. But the Pharisees are nothing else than the scribes and Asidæans (pious people) of old time. They appear now as a party opposed to the Sadducees, who employ themselves with politics rather than with the Law, and in consequence of their devotion to a worldly life they embraced more lax views. While the Sadducees have political influence, with the Pharisees remains

the religious guidance of the people. Dr. Weber sketches the history of the Pharisaic party until "not simply the moral, but also the official, authority of the scribes and Pharisees over Israel is undisputed." Having set forth the implantation of Legalism, he proceeds to the explanation of the system.

II. The Torah (Law) the Revelation of God.

Out of the depth of the Divine nature before time, the wisdom of God came into existence before God; and this primitive revelation is identical with the Torah, (Law.) It is, accordingly, the eternal image of the spiritual nature of God. On this account, also, it is the object of the love of God, as he also submits to it with so much love. Under this head, Dr. Weber quotes Jesus Sirach, who, in chap. xxiv, identifies the Torah with the eternal heavenly wisdom. He shows, also, that every-where in the rabbinical literature the Torah appears as one with the heavenly wisdom. In Bereshith Rabba, chap. xvii, the Torah is called the heavenly wisdom. The Midrash Tanchuma says: "When the Holy One created his world he consulted with his Torah, and thus created the world." According to Bereshith Rabba, God looked into the Torah as into a plan of building, and made the world in accordance with it. The word ראשית (beginning) is accordingly the designation of the Torah. Jalkut, on Gen. i, 26, has preserved the tradition: God said to the Torah, "Let us make men." In Pirke avoth vi, 10, it is stated that the Torah speaks: "God has acquired me as the firstling of his way, as the first beginning of his works from eternity." It was also held that the Torah was created by God a thousand generations before it was proclaimed on Mount Sinai; an expression that may be considered equivalent to its eternity.

The Torah is also called the daughter of God, and he is said to love himself in it as in his own image, of which Dr. Weber gives ample illustration.

But further, God himself is represented as employing himself with the Torah, and as determining his own divine life thereby. R. Jehuda says in the name of Rab: "The day has twelve hours; in the first three the Holy One sits and employs himself with the Torah." Again: "Three hours daily he employs himself with the Law."

The Torah is that Revelation in which God has included every thing which is necessary to salvation. It is, therefore, sole and exclusive, needing no supplement, authoritative for all time, even for eternity, originally appointed for the whole human race.

In Debarim Rabba, chap. viii, Moses said to them: "It (the Torah) is not in heaven; nothing remains of it in heaven." Beside the Torah, therefore, no further revelation is to be made. The Torah, is, therefore, not established for a time merely, but for all times, for eternity, indeed. Already the Apocrypha speak of the eternal duration of the Torah, (Bar. iv, 1; Wis. Sol. xviii, 4; Tob. i, 6.) Shemoth Rabba, xxxiii, calls the Torah a possession for eternity. Likewise, in Jer. Megilla, i, one says: "The Prophets and the Hagiographa will in the future lose their force and become obsolete, but the five parts of the Torah shall never be abolished." So also Aboda Sara, 18[a], says that of the Holy Scriptures the Torah alone shall last forever. As being the revelation of salvation from God, complete in itself, the Torah has been appointed originally for entire humanity. This we find already in the Pesikta of Rab Kahana, where it is stated that the Torah was given in the third month, whose constellation (sign) is Gemini, to show that the Torah has been given to both people, to Esau (the people of the world) as well as to Jacob. Again, in Mechilta, 70[a], in speaking of the proclamation of the Torah in the Desert, it is said: "If it had been given in the land of Israel the people of the world would say that they have no share in it; on this account it was given publicly, free, in a place accessible to every body, and every one who wishes to receive it may come and receive it." Further, it is said in Sifre, 142[b]: "When the Holy One manifested himself to give the Torah to Israel, he did not manifest himself in one language only, but in four languages; namely, in Hebrew, Latin, Arabic, and Aramæan."

The Torah is, in general, designated as the source of life. In particular, there is attributed to it the power to enlighten, to sanctify, to bless, and to protect from death. As it contains in itself all happiness and life, it is the highest good.

In Mechilta the words of the Torah are called a medicine, and the tree through whose wood Moses made the water in Marah drinkable is explained by one as a word of the Torah

which directed Moses to the tree. In Sifre "the words of the Torah are compared with water. As water is life for the world, so also are the words of the Torah life for the world." It is also stated in the rabbinical documents that the Torah is the only way to life. Therefore the study of the Torah is better than prayer itself; even better than all sacrifices. The words of the Torah have power to kill and to make alive. The Torah is also called bread. In Midrash it is said that the naming of light five times in the first chapter of Genesis refers to the five books of the Torah.

The Torah is said to possess in itself the power of sanctification, and to be an antidote to sin. And as the water cleanses men from their impurity, so the Torah cleanses the impure from their impurity. The Torah, in its power to revive, to bless, and to save from death, is compared to water, to wine, to honey, and to pepper. As the Torah is the source of all safety, so is it called the well of salvation. No one is poor except the one who is poor in the knowledge of the Torah. No pity is to be shown to the man in whom there is no knowledge of the Torah. And if any one gives his bread to such a person, in whom there is no knowledge of the Torah, chastisements will overtake him. All temporal advantages are to be given up for one single word of the Torah.

III. Legality the Essence of Religion.

The pious Israelite loves the Torah as the highest good; therefore he gives up every thing for it, even life, and wishes always to be reminded of it.

The essence of Jewish religiousness is love for the Torah. This love, which prefers the Torah to all earthly good, Dr. Weber illustrates by an anecdote from the Pesikta, too long for insertion here.

As the pious Israelite loves the Torah more than every thing, so does he also wish always to be reminded of it. For this purpose serve him the *zizith*, (fringes,) the *tefillin*, (phylacteries,) and the *mesusa*, (a parchment roll containing the two sections of Deut. vi, 4–9, and xi, 13–21, and fastened to the door-posts.) Dr. Weber quotes ancient Jewish authorities, illustrating the use of these articles.

The proof of one's love for the Torah.—Legality or love

for the Torah proves itself in two ways: In the study and in the practical fulfillment of the Torah. In illustration of the high importance of studying the Torah as the chief business of Israel, various passages from the rabbis are adduced. The study of the Torah, indeed, takes precedence of all other duties. Young students of the law, when they married, stipulated that they should be allowed to repair to a rabbi to study the Torah with him for a series of years before the consummation of the marriage. It seems, indeed, that married persons left their families to prosecute the study of the Torah, and that, indeed, for a period of twelve years. It was taught that one should rather allow his children to suffer hunger than to neglect the school-house or the house of the rabbi. The practical performance of the law, or its fulfillment, is the second necessary proof of a pious disposition. It is laid down: Whoever learns the Torah without practicing it, it would have been better for him if he had never been born. The object of knowledge is repentance and good works, that no one may read in the Scripture and learn the Mishna, and still be obstinate against father and mother, against his instructor, and against the one who is superior to him in wisdom. It is also necessary that one shall, while observing the law, *intend* that observance to be considered pious. The performance of the law is regarded as a heavy burden. But the fulfillment of the law has its limits. It should not lead to this, that a man should thereby suffer injury in his life; much is allowed which in itself is forbidden. One may, for example, allow himself to be healed by a Christian, only not with the knowledge of others, but secretly. Secretly one may even worship an idol, if he can thereby save his life. (Aboda Sara, 27[a].) Also more is allowed a distinguished man than an ordinary one. R. Jochanan, for example, may allow himself to be healed by a heathen physician. One may seek a way out of a difficult duty. The principle is recognized that whoever is wise can save himself many sacrifices.

Respecting the relative importance of study and practice, the more common view was that the former is more important.

This legality is, then, religiousness in the absolute sense; it was the only form of it at all times, and will forever remain

so. From this proposition are to be explained the anachronisms of the literature of the Talmuds and Targums respecting the study and fulfilling of the Torah, which otherwise are so strange. Methuselah is represented as a teacher of the Mishna, and the patriarchs are said to have learned in the Torah. Even Adam was supposed to have been circumcised, and to have led the life of a Jew.

The relation of the religious consciousness to the sacrificial service.—As the study and fulfilling of the Law are the essential moments of Jewish religiousness, the question arises, What place does the *Aboda*, or sacrificial service in the temple, hold for the Jewish religious consciousness? According to Jewish doctrine, the *Aboda*, since the destruction of Jerusalem, is substituted through the study of the Torah in general, and especially of the precepts of the Law pertaining to the *Aboda*, as well as through the service of prayer exactly corresponding to the sacrificial service.

The ancient teachers of Judaism, in their discussions of the relative importance of the priest and student of the Law, decided in favor of the lawyer, and in the course of time the religious consciousness freed itself, to a great extent, from the absolute need of a priesthood and sanctuary. Hence it is said: "Whoever prays in the synagogue is regarded as if he had brought a pure Mincha," (offering.)

The *Aboda* (sacrificial offerings) is now substituted by other services. Sifre, 80², we read: "Just as the service at the altar is called an *Aboda*, (temple service,) so also is the study of the Torah;" indeed, in Megilla, iv, it is said expressly: "The study of the Torah is greater (more valuable) than the bringing of the perpetual offering," and in the same tract, folio 16: "Greater is the law than the building of the sanctuary." Shemoth Rabba, chap. xxxviii, combines study and prayer as the means of conciliating God. Accordingly, in spite of the destruction of the temple, the *Aboda* suffers no essential loss; study and phylactery supply their place.

From the nature of legal religiousness, as that of complete devotion to the study of the Torah and its fulfillment, it follows that it can manifest itself fully only in a limited circle of the community. Human life offers impediments to the study and exact fulfillment of the Law. The *homo religiosus*, in the

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full sense of the word, is only the disciple of a scribe, the *talmid chacham* or *chaber*, (brother.) He alone, according to Taan. vii, has full right to exist in the community. On the contrary, the one who does not apply himself to the Law, the *Am haarez*, (one of the common people,) has not a full right to be a member of the community. According to the rabbinical definitions, it is clear that every one is an *Am haarez* who has not studied and observed in life the Law in its entire extent, with all the rabbinical precepts. R. Meir says: "Whoever gives his daughter to an *Am haarez* (one of the common people) for a wife appears just as one who throws his daughter bound to a lion." According to tradition, the following six points are to be noticed respecting an *Am haarez:* No testimony is given to him and none is received from him. No secret is disclosed to him. No guardianship is intrusted to him. He is not made superintendent of the fund for the poor. Nobody associates with him on a journey. According to the strictest opinion, the *Am haarez* is excluded even from the resurrection. Dr. Weber shows that the greatest hostility existed among the common people toward the rabbis.

IV. Jehovah's Communion with Israel is Conditioned alone through the Torah.

Not with the land of Israel, not with the sanctuary, is the presence of God united; rather it is every-where present where the Israelites occupy themselves with the Torah. The Torah is the bond of communion between God and Israel.

According to the Old Testament view, the communion of God is united to the land of Israel and its sanctuary. According to this, when God drives his people out of the land of Israel, and abandons his sanctuary, the communion of God with Israel is suspended. But according to the later Jewish representation the matter stands differently. In the Mechilta, 63^b, we read that the land of Israel, the sanctuary, and the kingdom of the house of David, have been given conditionally, but not so the Torah. It is the inheritance that abides under all circumstances, while the former possessions may for a while perish. Not the sanctuary, not the land of Israel, not the kingdom of David, is the essential thing whereby Israel abides for God what he is, but it is the Torah. So long as Israel ful-

fills the Torah, on that account God is united with him. Wherever the Torah is learned and practiced, there is God. We accordingly see that God so far stands in union with men as men stand in union with the Torah. This forms the bond of communion between God and man. God's conduct toward men has no other motive than men's conduct toward the Law, and there is no other form in which God's relation to men is effected than that of reward for the fulfillment and punishment for the violation of the Law. Every divine favor presupposes merit obtained through the fulfillment of the Law. The degree of the divine pleasure in men rests upon the measure of their legal merits. As the legal conduct of men is subject to vacillations, the relation of God to men is not yet fixed in this, but only in the other world, where the conduct of men toward the Law comes to a close.

There is no kind of communion between God and man which is not effected upon the principle that man performs something in conformity with the Torah, and receives something corresponding for it. Therefore a man may not draw nigh to God in prayer without having something of his own, or from his fathers, in his hands as a counter-service for that which he prays. (Sifre, 12[b], etc.) In a later place, proofs will be given that the entire history of salvation is built upon the foundations of merit. No link is found in the chain of the historical revelations of salvation which was not effected by merit on the part of Israel. The relation of God to men is graded according to the degree of their worthiness produced by their conduct toward the Law.

As the conduct of men in this life is subject to great changes, and their final perseverance in good is uncertain, their account—so teaches the Talmudic theology—with God is still an open one. On this ground God does not give to men their peculiar reward in this world, but simply the interest of the capital, and pays them the capital itself only in the future world. It is only by this hope of reward that the labor of keeping the Law acquires sense and value.

V. Israel the People of the Torah among the Nations.

Through the reception of the Torah, Israel has become the people of God. The possession and practice of the Torah im-

parts to him the indelible character of holiness, and makes this people among the nations a community of saints. Even their origin is absolutely a pure one.

At Mount Sinai there was established between Jehovah and Israel a relation by virtue of which Israel, in a unique and exclusive sense, and forever, has become the people of Jehovah. And if all nations, says a passage in Shemoth Rabba, should unite to destroy the relation of love between Jehovah and Israel, they would not be able to effect it. Mechilta, 46[a], 47[a], says: "Whoever rises up against Israel, to him it is reckoned as if he should rise up against God; whoever helps Israel, to him it is reckoned as if he should help God." This indissoluble relation rests upon the Torah.

As the people of God, Israel is therefore, in distinction from the nations, the holy people, or the society of the saints, as Mechilta, in fact, calls them. This character of holiness is an indelible one: even if Israel has sinned, they still remain the people of God. God has imparted to Israel holiness for ever. There is no clearer proof of the Talmudic conviction of the absolutely holy character of Israel, than the fact that at every passage of Scripture in which Israel is censured and has a bad predicate, the expression "Israel" is not used, but "haters of Israel," so that that censuring predicate is not attributed to Israel himself, but to the haters of Israel, the ungodly who have brought such disgrace upon the holy people. The rabbis went so far as to declare that the censure of Israel on the part of the prophets was sin. In Shir Rabba, several examples are enumerated where the prophets Moses, Isaiah, Elijah, are reproved by God because they publicly made complaint to God against Israel. In consideration of the holy character of Israel, rabbinism rejected the death penalty for Israel, and the judges resorted to various subterfuges to avoid it.

In Israel, even from the beginning, there was no one who was blamable. It is the aim of the entire Midrash to free the patriarchs from every impurity which seems to cleave to them. Abraham is the holy one who fulfilled the entire Torah, and is the head of all the righteous. Jacob is vindicated from the charge of deception. Even the sons of Israel, in spite of their attempt to murder Joseph, are pronounced righteous. Their murderous plan, according to Bereshith Rabba, 54, was justified

because Joseph in the future was to seduce the tribes of Israel into the worship of Baal; also the sons of Jacob went to Egypt with the intention of bringing back Joseph again.

Respecting the making and worshiping of the golden calf, Pesikta says, 77^{b}, that the Holy One investigated this sin, but found nothing culpable with which Israel could be reproached. Israel, according to 78^{b}, took no part in the sin. The proselytes who had come with them out of Egypt committed the sin. God himself occasioned the sin of the golden calf, according to Sanhedrim, 102^{a}, because he gave Israel so much gold.

The relation of Israel to Jehovah is an exclusive one, as they alone among all the nations of the world, at the offer of God, accepted the Torah. They alone have God as their own and devote themselves to his service, and they are also for this reason the only seat of the kingdom of God, while the heathen world is and remains profane territory. With this profane world Israel has no fellowship.

There is a tradition, which we already find in the oldest extant Midrash, in the Pesikta of R. Kahana, that God offered the Torah also to the heathen, who refused it, so that through the giving of the Law a permanent opposition arose between Jehovah and the heathen world. But Israel accepted the Torah, and thus became the people of God in distinction from the heathen. The exclusive relation of God to Israel, and his opposition to the heathen, is indicated in various passages of the rabbinical writings. And this exclusive relation of God to Israel is not merely temporal, but eternal. God is represented as saying, even in the future world: "I choose no other people than you, (Israelites,) for ye are the holy seed of the blessed of the Lord."

Between those who belong to the kingdom of God and serve him, and the heathen who are devoted to the service and lust of this world, there can be no fellowship either of a temporal or spiritual nature.

Even after the destruction of Jerusalem and the sanctuary, and the loss of his hereditary land, Israel, who is now dispersed every-where in the heathen world, is the abode of the kingdom of God; for God's dominion is in every place where the Torah reigns. By this means Israel remains in the spiritual

connection of faith, of love, and of hope with his land and with the holy tribes, and knows and confesses that only with his return to his own land and with the restitution of the sanctuary and its service, will the kingdom of God reach its complete manifestation. The religious consciousness of the Jews, in the destruction of Jerusalem and of the sanctuary, and in their expulsion from their native land, has a great difficulty to overcome. The mastery of this difficulty had already been prepared at the entrance of the catastrophe by the fact that the Torah already formed the national bond of unity, and the theocracy had assumed the form of the nomocracy.

Since the relation of God to Israel was so intimate, it was logical that God would accompany him in his banishment. We read in Sifre, 44^b, that wherever Israel was in his banishment, there the *Shekinah* was with him. The Pesikta says that the *Shekinah* emigrated ten times with Israel. God calls Israel, even in their deepest humiliation, his brethren. On the other hand, Israel does not cease in a foreign land to serve God; even in their dispersion, the location of the kingdom of God is wherever God in a kingly way rules among his people and protects them in a wonderful manner in all their distresses against the power of the world; while, on the other hand, Israel holds immovably fast to the Torah.

Here the question arises, What position in the religious consciousness of the Jews do the destruction of the sanctuary, the loss of their land, and their being every-where strangers and subject to foreigners, occupy? As far as the destruction of the temple is concerned, we find in Bereshith Rabba, chap. 42, and elsewhere, that this should redound to the good of Israel, because on that day Israel received quittance, that is, atoned for his sins. If it is asked, In what relation does Jehovah stand to the destroyed sanctuary? Shemoth Rabba answers, that he can never depart from it. The *Shekinah* always stands behind the western wall of the temple, which was left standing in the destruction. The eye of God rests upon the holy ruins, but also upon his people to see whether they fulfill his Torah. The sanctuary, therefore, remains even now the ideal locality of Divine Revelation, and therefore the central point of Israel. The people of Israel, wherever they are, turn their faces in prayer toward Jerusalem. One of the most important duties for Israel is to

pray for the re-building of the sanctuary. Respecting the land of Israel, the people hold fast to the idea, even after its loss, that it is the peculiar seat of the presence and the kingdom of God. Whoever lives in the land of Israel, according to Kethuboth, 39, is nearer to God than one who dwells outside of it. Israel holds fast to the idea that even now the Holy Land still belongs to him. The Israelites expect that in the Holy Land the dead will first arise; that here the Messiah will manifest himself and set up his kingdom. It is stated that the bodies of distinguished rabbis were buried in the Holy Land rather than in Babylon. The dead who could not be buried in the sacred soil were laid in their graves with their feet turned toward the Holy Land.

VI. The Religious Character and the Destiny of the Heathen World.

The nations of the world, through their rejection of the Torah, and generally of every divine law, have entered into a conscious opposition to God. They have chosen idol-worship, and shut themselves up absolutely against God, so that he can no longer manifest himself to them, and he has absolutely excluded them from the plan of his kingdom. Abandoned by God, the nations of the world have fallen into the service of the flesh, and in this service they have lost even their human nature. They have degenerated into brutes, so that they are to be regarded as morally and physically unclean.

In illustration of this view of the heathen world, Dr. Weber adduces various passages from the Jewish writings, in which it is stated that the Torah was offered to the heathen and by them rejected. They are represented as not even fulfilling the seven precepts of Noah. God cannot work among the heathen, and has taken from them his Holy Spirit. Their last prophet who possessed a knowledge of God was Balaam.

Even if a heathen should keep the whole Torah, it would profit him nothing without circumcision. The Torah which brings life to Israel brings death to the heathen. If a heathen in his distress prays to Jehovah, his prayer is not heard; and if he repents of the sin he has committed, it does not help him; even his alms are not imputed to him. The heathen, as such, before their circumcision have absolutely no part in God,

his grace and revelation. It is not the purpose of God ever to make the heathen nations, as such, the seat of his kingdom. When Malachi prophesies that the worship of God shall be universal, this holds good only of the Jews dispersed throughout the whole world. To the thought of the universality of the kingdom of God, the Jewish religious consciousness accordingly stands in irreconcilable opposition. Absolutely abandoned of God and his Spirit, the nations of the world have fallen into the service of sin, especially that of the flesh. Job was the only righteous man among his contemporaries. Rebekah is called the rose among the thorns. Even the lands of the heathen are declared unclean.

The moral and religious worthlessness of the heathen world produces for God neither temporal nor eternal fruits, and for this reason it has no worth and importance for God and his kingdom. Just as little value has it for the Church of God, which has to fulfill toward it only the duty of self-preservation.

In proof of these statements, Dr. Weber gives various passages from the Jewish writings, in which the heathen are represented as offscourings and corpses, and subject to damnation. Between the Jews and the heathen there is no middle ground upon which they could come in contact with each other. The wisdom of the Greeks, their language, and their philosophy, are without value for Israel. Hillel and Shammai forbade to the Jews the oil of the heathen. Judah Hannasi, however, allowed it. The daughters of the heathen from their birth were regarded as unclean, so that approach to them was forbidden on pain of death. No benevolent acts were to be accepted from the heathen, since these favors are as injurious to Israel as the poison of a serpent.

In view of the nature of heathenism, the questions necessarily arise, Why does God allow it to continue to exist? how is it, as such, to be reconciled with his justice? and whether no advantage will accrue to the heathen world from its continued existence? The first question is dispatched by a glance at the government of the world; the second, by a view of the mediatorship of Israel; the third, by a consideration of each of the things that are to come to Israel from the heathen. A further difficulty is, How can Israel stand under the heathen power? But the people of God remain without any connection with

the world-power; besides this, the relation is transitory, and will be adjusted in the judgment concerning the heathen.

In answer to the question, Why does not God destroy idolatry by destroying the objects worshiped? it is replied, that many things worshiped, as sun, moon, etc., could not be spared; and if God destroyed those which could be spared, the faith of the idolater in the divinity of the remaining objects as being indestructible would be confirmed. The heathen world is represented as being allowed to exist on account of the proselytes who come out of it to Judaism. But as the kingdom of God does not depend for its existence upon the accessions from the heathen, it is in no way the duty of the Church of God to seek the heathen and win them over to it. Shammai rejected the heathen man who wished to learn merely the written law. In receiving proselytes from the heathen, the Jews first instructed them in the commandments and in the doctrine of rewards and punishments, then circumcised and immersed them.

Although single individuals out of the heathen world, by voluntarily uniting themselves to Israel, are saved, yet the nations of the world, as such, have no other future than that of judgment. Here there is no compassion. God judges them strictly. All creatures except Israel are destined for the day of judgment and destruction. They will all be cast into Gehinnom, (*gehenna*, hell,) where they will suffer eternal damnation, while the apostates of Israel, after some time, through repentance and the merits which they possess, will again come out of Gehenna.

But a more difficult question for Israel is, Why are the people who have taken upon themselves the kingdom of heaven compelled to submit to the yoke of the heathen world-power? The solution of the question lies in this, that even if Israel does submit and perform service for, and pay taxes to, the world-power, so far as he retains his freedom of conscience, and is not compelled to take a part in idolatry, he does not feel himself bound to come into close relationship to the heathen power, nor does he acknowledge the divine right of the heathen magistrates.

VII. The Written Word.

The Inspiration of the Holy Scriptures. — The Holy Scriptures arose through the inspiration of the Holy Spirit;

accordingly they come from God himself, who speaks in them. Nevertheless, there are different degrees of inspiration in the Holy Scriptures, inasmuch as the Torah is the primary, and the other Holy Scriptures are the secondary, revelation of God. As Holy Scriptures the following books were acknowledged: The Torah, (five books of Moses,) Nebiim, (the prophets,) and Kethubim, (the Hagiographa,) as they were united together in one whole by the men of the Great Synagogue.

Divine revelation begins in the patriarchal age, for the patriarchs were prophets and spoke through the Holy Spirit. The endowment of the prophets with the Holy Spirit lasted until Malachi, with whom the period of revelation in the stricter sense of the word closes. From the time of Malachi, if an immediate divine revelation was to be made, the *bath kol*, a voice of revelation from above, was heard. That the prophets, from Moses to Malachi, spoke through the Holy Spirit, we have in proof not merely general expressions, but single words of Scripture are quoted directly as the words of the Holy Spirit. Dr. Weber gives various passages in proof of the statements. The Torah is called absolutely the Holy Scripture, and the prophets and the Hagiographa are called elements of the Torah. In this way, Sanhedrin, 91^{b}, Psalm lxxxiv, 4, is cited as from the Torah. Accordingly, Torah stands for Scripture in general; just as in John x, 34, our Saviour quotes Psa. lxxxii, 6, as "written in your law."

The canonical authority of certain parts of Holy Scripture was subject to an examination. Doubts at one time were expressed respecting Ezekiel. The Book of Jonah was attacked, but the doubts were refuted. Also the Song of Solomon, Ecclesiastes and Esther were attacked. These doubts were collectively refuted, and the canon remained just the same as, according to tradition, it had been fixed by the men of the Great Council.

Peculiarities of the Holy Scriptures:

1. They were called Holy Writings. Of this ample proof is furnished from rabbinical sources.

2. A second characteristic of the Holy Scriptures, the consequence of their divine origin, is, that they are an authoritative rule of action. Copious proofs of this statement are furnished.

3. A third peculiarity, which results from the character of the Holy Scripture as divine, is the infinite fullness of its contents, which, however, is opened only to the one "who knows how to explain it, but is closed to the ignorant."

The Holy Scriptures and the Church.—The Holy Scriptures, on account of their nature, cannot be directly employed for the knowledge and life of the Church, but they need authentic interpretation. Only in this adapted form are their contents binding. On this account they are not sufficient in themselves for a knowledge of salvation for the Church, but require supplement through further instruction.

According to the Jewish theology, the Mishna, the explanatory repetition of the Torah, is not something that was added to the Torah somewhat later, but, from the nature of the Torah, was demanded from the beginning. It was ordained that mothers should lead their children not only to the Scriptures but also to Mishna, which means, either that they themselves should impress upon them the text of the Scripture and Mishna, or take their children to school to learn both.

Every scholar or well-instructed man stands in need, not only of a knowledge of the Scripture, but also, in a certain measure, of the Mishna and Gemara. The Scripture alone is sufficient for nobody.

Art. II.—DOCUMENTARY ORIGIN OF GENESIS.

The learned commentator Vitringa was the first to remark (in his *Sacræ Observationes*, France., 1683) that "Moses probably collected, digested, adorned, and where defective completed, documents and records [*schedas et scrinia*] preserved among the patriarchs." Astruc, a French physician, still further suggested (in his *Conjectures sur les Mémoires originaux de Moïse*, etc., Paris, 1753) that Moses used twelve separate writings, particularly two, distinguishable by the occurrence of the divine names *Elohim* and *Jehovah* respectively. Subsequent critics, especially in Germany, caught at the idea, and they have vied with each other in ingeniously distributing the book of Genesis among the supposed two or more original authors

usually styled "*the Elohist*" and "*the Jehovist.*" Specimens of these may be seen in any of the critical commentaries or introductions; no two of them agree in detail. The conflicting views of Astruc, Eichhorn, Ilgen, De Wette, Von Bohlen, Gramberg, Ewald, Hupfeld, and Knobel, as given by Bleek, ("Introduction to the Old Testament," translated from the German by Venables, London, 1860, vol. i, p. 257 and following,) are well summed up by Bishop William Thomson, ("Aids to Faith," N. Y., reprint, 1864, p. 221 and following,) to which Keil ("Introduction to the Old Testament," translated from the German by Douglass, Edinburgh, 1869, vol. i, p. 80 and following) adds others. Our purpose in this paper is briefly to examine this theory in the light of the facts, and see what degree of probability there is in it.

One evidence of this duplex authorship is thought of late to be found in certain repetitions of the history, particularly the double account of the creation of man, (chap. i, 26–28; ii,) where also the above distinction of the divine names prevails. The latter of those passages, however, is evidently only a statement of the former with ampler details, and in view of the probation following. Another ground of the twofold theory is the variation of style perceptible in the different portions of the book. But this, unless, perhaps, we may except chap. i, is not so marked as to prove a variety of authorship; and if it were, it would show not simply two, but probably several others. Moreover, the sections thus indicated do not usually tally with those denoted by the Jehovistic and the Elohistic usage, and so one argument nearly neutralizes the other. The evidence therefore resolves itself substantially into the use of these two names; and this mark is fortunately so palpable on the surface and recognizable in even a (good) translation, that we shall here confine ourselves to its consideration as determinative of the whole subject.

The following is a fair division of the book of Genesis into sections based upon a clear alternation of these sacred names, and by its means we shall proceed to test the theory of authorship in question:—

I. *The general Creation.*—Elohistic exclusively, (i–ii, 3.)

II. *Eden and the Fall.*—Jehovah-Elohistic almost exclusively, (ii, 4–iii.)

III. *Cain and his descendants.*—Jehovistic almost exclusively, (iv.)

IV. *The Antediluvian Sethites and the Flood.*—Elohistic chiefly, (v–ix.)

V. *The Postdiluvian Patriarchs and the birth of an heir to Abraham.*—Jehovistic very generally, (x–xvi.)

VI. *Circumcision instituted.*—Elohistic almost exclusively, (xvii.)

VII. *The destruction of Sodom.*—Jehovistic almost exclusively, (xviii, xix.)

VIII. *Abraham's later history to the death of Sarah.*—Elohistic chiefly, (xx–xxiii.)

IX. *The marriage of Isaac.*—Jehovistic or Jehovah-Elohistic exclusively, (xxiv.)

X. *The remainder of Abraham and Ishmael's lives.*—Elohistic exclusively, (xxv, 1–18.)

XI. *Jacob supplants Esau.*—Jehovistic almost exclusively, (xxv, 19–xxvii, 40.)

XII. *Jacob's residence in Padan-Aram.*—Elohistic chiefly, (xxvii, 41–xxx, 24.)

XIII. *Jacob's return to Canaan.*—Elohistic almost exclusively, (xxx, 25–xxxiii.)

XIV. *Jacob and Joseph's remaining adventures in Canaan.*—Elohistic exclusively, (xxxiv–xxxvii.)

XV. *Judah's connection with Tamar, and Joseph's imprisonment.*—Jehovistic almost exclusively, (xxxviii, xxxix.)

XVI. *Remainder of Jacob and Joseph's lives.*—Elohistic exclusively, [except the apparently later ejaculation in xlix, 18,] (xl–end.)

Stated in another form the number of occurrences of any of the divine names in each of these sections would stand definitely thus:

Section.	Passage.	Elohim.	Jehovah.	Jehovah-Elohim.	Other Titles.
I.	i–ii, 3	34	..	..	..
II.	ii, 4–iii	5	..	19	..
III.	iv	1	9	..	..
IV.	v–ix	23	12	1	..
V.	x–xvi	..	29	..	11
VI.	xvii	8	1	..	2
VII.	xviii, xix	2	17	..	3
VIII.	xx–xxiii	23	5	..	2
IX.	xxiv	1	12	5	..

Section.	Passage.	Elohim.	Jehovah.	Jehovah-Elohim.	Other Titles.
X.	xxv, 1–18.....	1	..	..	..
XI.	xxv, 19–xxvii, 40.....	2	13	1	..
XII.	xxvii, 41–xxx, 24.....	16	8	1	2
XIII.	xxx, 25–xxxiii.....	27	5	..	3
XIV.	xxxiv–xxxvii.....	9	..	..	7
XV.	xxxviii, xxxix.....	1	11	..	1
XVI.	xl to the end.....	34	[1]	..	7

We do not deem it necessary to exhibit or examine the almost infinitesimal subdivisions proposed by the double-authorship theorists in most of these sections, in order to assign individual paragraphs, verses, or clauses to their presumed originals as Elohistic or Jehovistic. This has already been copiously done in detail by Mr. Quarry, ("Genesis and its Authorship," London, 1866,) and the inconsistencies arising from such a minute dissection are clearly portrayed. The difficulty, rather the impossibility, of making a coherent and homogeneous narrative, like the Mosaic, out of such *disjecta membra*, is sufficient to refute that process, without the trouble of following it out in its tortuosities. Indeed, we might summarily dismiss the whole theory at once by remarking in general that the unity of the entire book of Genesis, in plan and execution, proves irrefragably its unity of authorship. Even the account of the general creation, (section i,) which alone bears undisputed marks of peculiarity in style and phraseology, as well as in scope and spirit, is obviously essential as an introduction to the particular history following it. Inasmuch, however, as the appeal to the facts in the case has thus been made in detail, we shall follow it briefly, but with sufficient particularization to ascertain its measure of trustworthiness, in deciding upon the integrity of the record as a whole.

We might forestall the whole of the discussion in detail by the simple observation, which to most minds would be conclusive of the main question, that the Elohistic and Jehovistic sections do not, after the first one, at all tally with the books into which the author of Genesis himself, expressly and formally, divides his work. These latter are as follows:

1. The General Creation, i–ii, 3.

2. The Fall and its Connections, "Generations of the Heavens and the Earth," ii, 4–iv.

3. The Antediluvian World, "Generations of Adam," v–vi, 8.

4. The Flood, "Generations of Noah," vi, 9–ix.

5. Ethnography, "Generations of the Sons of Noah," x–xi, 9.

6. Postdiluvian Patriarchs, "Generations of Terah," xi, 10–26.

7. Life of Abraham, "Generations of Abraham," xi, 27–xxv, 11.

8. Family of Ishmael, "Generations of Ishmael," xxv, 12–18.

9. Remainder of Isaac's Life, "Generations of Isaac," xxv, 19–xxxv.

10. Edomitish Clans, "Generations of Esau," xxxvi–xxxvii.

11. Remainder of the Life of Jacob and of Joseph, "Generations of Jacob," xxxvii, 2, to the end.

This want of coincidence goes very far toward showing that the writer of Genesis did not have before him documents bounded by the Jehovistic and Elohistic nomenclature; it does absolutely prove that he did not implicitly follow any such documents. In any case we have palpable evidence of his independence and originality of plan, and of his genius and skill in remolding the materials to suit his own purpose. Such features constitute him the author of the present book in a just and proper sense.

The composite theory of the authorship of Genesis can, evidently, be tenable or plausible only in that form which maintains the prior existence of one or more documents (presumably Elohistic and Jehovistic, severally) out of which a later writer (conveniently styled "The Redactor") composed the present book substantially as it now stands. Reduced to this general proposition, the view in question might innocently be entertained by the most orthodox, provided the so-called "redactor" be allowed to have been Moses himself. It would simply amount to a supposition that the book is not wholly original—an admission freely made with regard to many other portions of the Bible without impairing their canonical authority; and that its author made use, in writing it, of such records and traditions as he found extant at the time—a view rather creditable than derogatory to his truthfulness and carefulness. There is nothing antecedently improbable in the existence of such materials, or in their employment by the actual writer of the present work, whoever he may have been; nor would the absolute origination of the information with him add any

thing material to its value as a sacred book. The Mosaic or later authorship is really a distinct question, to be argued separately on its own grounds from historical (outward) and internal evidence. Into that discussion we do not propose here to enter. Nor is it needful. The subject has been amply treated again and again in monographs and extended treatises, from Astruc to Colenso, and but one verdict has been the general and candid result. The traditionary authorship has, after every conflict, come off more and more triumphant. We are not, therefore, disturbed on this score by the recent rehash of the arguments, although done by such accomplished special pleaders as Dr. Kuenen and Prof. Robertson Smith. We have in this paper to do with a much narrower—although subsidiary—question, and a far more recondite one, involving the necessity of considerable detailed analysis and textual comparison; namely, Is there good reason to believe, from an inspection of the book itself, that it was compiled from two or more documents specifically distinguishable by the use of "Elohim" and "Jehovah" as the names of deity? To this, accordingly, without further ceremony, we invite the reader's careful and, possibly, somewhat laborious attention.

A very singular fact meets us on the threshold of this inquiry, namely, that the title "Elohim" occurs more or less in all the above sections except one, and in that one God is called by a greater variety of names than anywhere else. The term "Elohistic," therefore, cannot in any case be used in an absolute or exclusive sense. This is a serious obstacle to the theory in question at the very outset. We may add that the title "Jehovah" likewise occurs in every section except four, and in one of these, in the form "Jehovah-Elohim," it is the prevailing name of deity. In reality, therefore, the term "Jehovistic" is very little more exclusively appropriate anywhere than the other. Thus, a mere glance at the table shows the distinction in question to be far less characteristic than has been assumed. But an examination in detail reveals this fact still more emphatically. We take it up by reference to the sections in the above tables.

In the account of the general creation (section i; chapters i-ii, 3) we of course find no difficulty in assuming this to be the work of the Elohist exclusively; although it looks odd that he

should have added some supplementary strokes in the next section. But why should the Jehovist have nothing to say respecting the final days of Abraham and Ishmael? Section x; chapter xxv, 18. If it be replied, that the name of God occurs but once in that short paragraph, we further ask, Why should the same peculiarity be found in the extended passages relating to the close, respectively, of Jacob and Joseph's career in Canaan (section xiv; chapters xxxiv–xxxvii) and in Egypt? Section xvi, chapter xl–end. The same question may be asked respecting the account of the institution of circumcision, (section vi; chapter xvii;) and the conclusiveness of the objection in this case is enhanced by the fact that the only verse (1) in which the name Jehovah is there used is indispensable to the story.

On the other hand, we may pertinently inquire, Is it reasonable to suppose that the Elohist, who is thus seen to be the only one to give the beginning and the end of the book, and who alone furnishes many of the most striking incidents in it, should have nothing material to add concerning Cain and his descendants, (section iii; chapter iv,) or on the marriage of Isaac, (section ix; chapter xxiv,) or about Judah's connection with Tamar, and Joseph's imprisonment? Section xv; chapters xxxviii, xxxix. That his assumed work contained some notice of these events is certain from the single occurrence of the name Elohim in each of these passages, (chapters iv, 25; xxiv, 3; xxxix, 9.) In the last of these three instances, indeed, its use is exceedingly appropriate, but that is not particularly true of the other two places; and yet all three are inextricably imbedded in the context. If it be said that the original author, in a few marked cases, employed a different term than the one usual with him, or that the later "redactor" changed the word here and there, then either of these substitutes may have occurred anywhere; and both explanations are equally destructive of the basal theory, by rendering the terminology an insecure sign of authorship. Similar reasoning might be applied to the other sections in which one or the other of the divine names very greatly predominates, and it would appear that in these passages the clauses in which the exceptions occur are either so essential to the narrative that no document containing it at all can be fairly presumed to have omitted them, or they are so imma-

terial that no judicious compiler would have thought it worth while to interpolate them.

But the hardest knot for the compilationists to untie yet remains: Who wrote the passages in which God is called by the compound name Jehovah-Elohim? The theory in question compels the assumption of a third document, or set of documents, having this peculiarity, or else some unheard-of process of composition in the matter. In either case the difficulties above noted are immeasurably enhanced. Why, for example, should the Jehovah-Elohist almost alone tell the exceedingly interesting story of Eden? Section ii; chapters ii, 4–iii. Nay, more. Why in that section should the Elohist only give the serpent's language? Vers. 1–5. In other sections, where all three forms of the divine name are interchanged, the puzzle becomes still more complicated. For any mortal to pretend to the instinct to ferret out accurately the lineage of any verse or passage amid these intricacies, argues a self-conceit truly amazing. Yet these theorists, from the veriest sciolist to the astute and learned Ewald, (who is, perhaps, the most dogmatic because the most egotistic of them all,) flippantly discourse of the Elohist as saying this, and the Jehovist that, as confidently as if they themselves had been at the elbow of these assumed personages, or had seen the presumed "redactor" copy the several passages piecemeal, and weave them together. The whole theory to candid minds appears a specious affirmation not justified by a careful examination of the facts. It breaks utterly and hopelessly down by actual application. No modern critic has been able to thread his way among these tangled fragments to the satisfaction of the next comer behind him. The clue is a mistake, and the investigators are on a false track.

Moreover, and in fine, if the compiler of Genesis, whoever he was and wherever he lived, so skillfully dovetailed his materials into a connected and symmetrical history that the most microscopic scrutiny fails to detect the joints, he is fairly entitled to the credit of calling his work his own. Few historians are more original than this. It is useless to waste time in dismembering his narrative and conjecturing whence he may have derived this or that piece of information. It is frivolous and unfair to disparage him as a "redactor" if he has so thoroughly welded his composition into a homogeneous whole and so

smoothly covered his steps that we fail to trace the process or the sources. We may suppose him to have had ever so many documents or early records, or traditionary authorities, but if he has diligently and faithfully and judiciously used them; he has virtually made the matter his own, and has produced a substantially original work, behind which it is useless and unjust to endeavor to penetrate. This the writer of Genesis certainly has done, and we are, therefore, justified in calling him its author.

Still the fact of this peculiar use of the sacred names exists and is patent. How shall we account for it? The opponents of the documentary theory, including various shades of orthodoxy, (Baumgarten, Drechsler, Hävernick, Hengstenberg, Keil, Kurtz, Stahelin, etc.,) commonly explain it as arising from the character in which God is set forth in the several passages. Thus, *Elohim*, they think, signifying deity in general, is used where God is spoken of in a creative or providential relation; whereas *Jehovah*, as the covenant Being, is employed where he is represented in his special attitude toward the Hebrews. This is plausible, and in many cases it may be a just explanation; but in numerous other passages it altogether fails of application. For example, the account of Cain and his descendants (section iii; chapter iv) is almost exclusively Jehovistic, while that of the Sethites, (section iv; chapters v–ix,) who were the direct progenitors of the Hebrews, is chiefly Elohistic. A similar discrepancy prevails in the Elohistic account of circumcision, (section vi; chapter xvii,) followed by the Jehovistic account of the destruction of Sodom, (section vii; chapters xviii, xix.) In the details of the mixed sections, we opine, a like incongruity in this respect will be found to be frequent. We prefer therefore to say that the peculiarity in question probably arises partly from an intentional interchange for the sake of variety, and partly from those inscrutable laws of association which govern writers in their selection of words. It should be observed that a similar peculiarity to some degree characterizes the remaining parts of the Pentateuch, especially the earlier chapters of Exodus, and has even been traced in the other books of the Old Testament. Rationalists like Colenso and Robertson Smith have not failed to distribute Joshua and Judges between the assumed Elohist and Jehovist, and to draw equally unwarranted conclusions as

to the authorship and date of these books. As well might we dismember the Gospels and the Epistles on the basis of the names by which the Redeemer is therein designated. There are some such peculiarities in the New Testament, and a few of its writers to a certain degree affect special terms and epithets as applied to Jesus Christ; but it would be preposterous to make these a guide to the authorship of those pieces.

We conclude, then, that while it is not improbable that the author of Genesis employed written documents as well as oral traditions in composing the book, and while it is possible that these may in some instances have been originally characterized by the prevalent use of the divine names noted above, yet he so thoroughly remodeled and unified these materials that it is now quite impracticable and futile to recognize or separate the elements. We should as little expect to see the attempt successfully accomplished as to pick out and classify according to origin the several pieces of information which Luke acknowledges in his preface (i, 2) that he incorporated into his Gospel. In both cases the whole was fused and recast into a fresh form which fairly bears the mark of individual authorship.

Art. III.—RELATION OF THE PULPIT TO SKEPTICAL SCIENTIFIC THEORIES.

With the facts of science theologians have no dispute. But the theories are often widely divergent from the facts, and threaten and assail the primary truths of religion. The facts of science may be susceptible of explanation in harmony with the fundamental principles of Christianity. Not so with many of the theories said to be educed from the facts. These are constantly at war with truths which are vital to the perpetuity and stability of the Christian religion.

What is the duty of the gospel preacher in relation to these skeptical theories? Shall he undertake directly to refute them by formal argument? This seems to be the notion of many. Holding that they are set for the defense of the Gospel, they make their pulpits ring out with defiant onslaughts upon the schools of skeptical criticism, and marshal in formidable array

the categorical proofs that all the latest phases of unbelief are false. Is this wise? It may give a minister the appearance of learning and zeal, but does it prove that he is endowed with a large degree of common sense? Certainly a minister should be ready to give to every man that asketh him a reason of the hope that is in him, with meekness and fear, but it does not follow that he shall volunteer before every promiscuous assembly to parade what he knows about all opposition to the principles of natural religion. "It may be safely said," says the "London Methodist," "that not one in fifty in our congregations knows or cares any thing about the vagaries of skepticism, either new or old. . . . The old function of the preacher is the true modern function. When Paul spoke of coming not with enticing words of man's wisdom, but with words about Christ crucified, full of power and the Holy Ghost, he meant his example to be imitated through all time."

But Paul gives us something more direct and specific upon this point than his example. In his letter to Timothy he made express mention of "profane babblings, and the oppositions of science falsely so called," charging the young minister to avoid them. No matter what these "oppositions of science," or *gnosis*, (knowledge,) "falsely so called," were, they may properly be regarded as standing in the same relation to the pulpit then that philosophical doubtings and quibblings do now, and the discerning Paul enjoins upon his son in the Gospel abstention from them. That Paul's charge was well founded, and that it has peculiar application to the pulpit of to-day, may appear from two or three considerations.

I. Let us regard the pulpit in relation to certain other agencies. Time was when the sacred desk had a sort of monopoly in its contact with the public mind. It was the school of the common people, the means of imparting knowledge, secular, political, or religious, as the case might be, to the masses which congregated to hear. The mighty "election sermons" in this country of less than a century ago are in proof.

Times have changed. The responsibility of imparting instruction is now shared by the schools, the forum, the platform, the legislative hall, and the mammoth press. This is an age of books, quarterly reviews, monthly magazines, weekly

and daily newspapers, and hourly pamphlets. Great assemblies, like scientific congresses, evangelical alliances, ecumenical conferences, are the order of the day. It is also an age of specialists and specialties. Almost every department of labor and thought has become systematized, each particular branch calling for its adept. There are few *general* scientists, historians, or practitioners of great note. Even the pulpit has its evangelists, its prophets, its apostles, its teachers, and its pastors. Few, too few, clergymen are distinguished in all these particulars. Almost every illustrious personage in the world of thought gained his distinction by making some one thesis a matter of special attention.

Another peculiarity of the age is that external lines separating the provinces of workers are less clearly and closely drawn than of old. Practical laborers are all mixed up, as the Sadducees thought family matters would be in the resurrection. Gladstone, the statesman, enters the ecclesiastical arena, and, by a few strokes of his pen, shakes Rome to its center. Agassiz, the doctor, enters the domain of science, and, by the originality and completeness of his demonstrations, gains an estate of honor more enduring than that of princes. Lincoln, the lawyer, steps into the Presidential chair, rules the affairs of the nation through the darkest period of her history, falls in death as the clouds disperse and the glory of freedom and victory dawns, but hands a name down to posterity which shall brighten more and more with every succeeding historic cycle. Moody, the layman, enters the pulpit, and preaching Jesus to the largest audiences which ever hung continuously on human lips, sets the world ablaze with the fire of gospel grace, and rescues perishing thousands from the *débris* of darkest guilt. Huxley, though educated for a physician, is better known as a scientist. Cook was trained for the pastorate, but achieved his fame on the platform. Thousands upon thousands set apart for one work have won their highest success in another. To these irregularities no one is found to demur. None cavil about Moody's ordination papers. His success is his parchment. Mrs. Palmer had no formal license to preach, but many believed for the sayings of the woman, and her call to that department of labor was unquestioned. There are distinguished editors and college presidents who

labored for years as pastors without evangelistic triumphs. What does all this prove? Not that the pulpit, the platform, the forum, and the press, have no distinct lines of work, but that the distinctive features of all are held more in common than of old, and that all share in honor as common media for instructing the people. If a minister, therefore, is required to abstain from the discussion of anti-Christian opinions while breaking the bread of life to hungry souls, he is not thereby debarred from such privileges at proper times and in proper channels.

II. Consider, for a moment, the distinctive mission of the pulpit, namely, the preaching of the Gospel. Christ said: "Go ye into all the world and preach the Gospel to every creature." Paul said to Timothy: "Preach the word. Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine." There is not in the whole Bible a scientific essay or a philosophical dissertation. Unquestioned facts of science, philosophy, and political economy are sometimes incidentally employed to illustrate or enforce truth, but nowhere, either by example or injunction, are they made the basis of religious discourse. How many sermons there are which bear not the slightest resemblance to Christ's practical sermon on the mount, or Peter's earnest appeal after Pentecost, or Paul's argumentative discourse before Agrippa. They are not like these because they have no Gospel in them. "Recently," says a writer, "I heard a minister preach a sermon from the text, 'What is man,' etc. About three fourths of the hour was occupied in presenting the modern materialistic, spiritualistic, evolution, and development theories—forcibly reminding me of the young lawyer, who, after hearing an eminent divine preach a sermon on the divinity of Christ, remarked to a friend: "I always believed in the divinity of Christ until I heard that sermon, which has completely shaken my faith." Rev. Dr. C. H. Fowler has uttered a sentiment which ought to bring a response from the "amen corner," if such a thing remains in the Church. He says: "We hear so much about scientific truth and about science, that we have grown sick of the conceit and assumption of these babblers. A dying race wants the Gospel, and it is not anxious to have it any more scientific

than it was when presented by the great Teacher. It requires only a limited experience to see that the ministers who boast most about their scientific preaching and knowledge are the ministers who starve their congregations, and who are frequently stationed by the Bishop without the knowledge of the charge, to avoid protests. Give us the Gospel. It is not dead. It still saves. Give it a chance. So we say, we are not anxious for any thing but the facts of a Bible experience." The habitual presentation of skeptical scientific theories is degrading to the pulpit. Look at one or two of these theories.

1. Tyndall's prayer-test, if it is worthy of being denominated a scientific theory. Professor Tyndall is regarded as a materialist. His celebrated Belfast inaugural address was a sufficient declaration of his materialistic notions. In July, 1872, he received a letter proposing that the efficacy of prayer should be tested by making one ward of a hospital the special object of the prayers of the faithful for a term of years, and then comparing its death-rate with that of other wards during the same period of time. This letter he published with favorable annotations in the "Contemporary Review." The plausibility of the scheme gave rise to a general declaration that the Christian world was fairly challenged, and because the challenge was not accepted infidels boasted and believers trembled. At length a better class of thinkers began to give the subject attention, bringing out its under-current of rank skepticism. The idea of making the holy God bend to the unconditioned test of an infidel, in order to vindicate the divine reputation for hearing the cries of the good, was shocking to thoughtful people every-where.

2. The development hypothesis. Though many advanced thinkers are of the opinion that with proper restrictions this theory does not necessarily conflict with divine revelation, there can be no doubt that skepticism in regard to the Bible has all along characterized the spirit of most of its leading advocates. The theory itself contains no element of the Christian faith, and the nearest any of its champions have come to an expressed regard for the Bible has been a manifesto of independence of biblical teachings.

If, then, there is no gospel in Huxley, with his "protoplasm," or Spencer, with his "universal evolution," or Bastian,

with his "spontaneous generation," how much gospel can a preacher get out of even a successful refutation of the theory? Were every minister in Christendom capable of demonstrating as plainly as has Dr. Arthur Mitchell, in his "Past in the Present," that man is not influenced by the law of natural selection in the way brutes may be; that, in consequence of this, his bodily form and structure and mental capacity appear to continue stationary; that by his own exertions and social combinations he sets at defiance the law of natural selection, thereby combating and disproving Darwin's doctrine of the "survival of the fittest"—would such demonstration, primarily and as a habit, be likely to improve men's moral natures? One earnest prayer to God by a devoted minister, leading his congregation, is a better refutation of Tyndall's prayer-test than to shatter it by a thousand arguments. The majority of Christian people pay no attention to the objections of skeptics until their ministers notice them, and then all the contrary arguments are frequently of no avail. "Thousands of unbelievers," remarks Rev. C. H. Spurgeon, "have been born into the family of infidelity by professed preachers of the Gospel, who supposed that they were helping them to faith; the fire fed upon the heaps of leaves which the foolish, well-intentioned speaker cast upon it in the hope of smothering it. Young men in many instances have obtained their first notions of infidelity from their ministers; they have sucked in the poison, but refused the antidote." Dr. Robert Hall says of himself, that in a series of sermons on the Trinity, he attacked various forms of heretical dissent from the orthodox faith—the Arian, the Sabellian, and the Apollinarian. At the conclusion of his discourses he discovered, much to his surprise, that there was among his hearers a small party for each of the heresies he had combated, but which most of them never heard of before he made his onset upon them. And Dr. Fisher, in reporting the anecdote, adds: "One should be sure, before he raises the devil, that he is able to lay him." These observations are not designed to reflect upon the intelligence of religious worshippers. It is not a question of intelligence but rather one of faith. Most Christians commit current doctrinal issues to the care of their pastors, they being too busy in shop, or store, or field, to give attention to them. Only when the six days' work

is done, and they assemble to hear the discourses of the Sabbath, are they open to doctrinal approach. Woe to the preacher that feeds such hungry souls with the husks of unbelief.

It may be said these errors exist and must be exposed. A sufficient answer would be that skepticism should be met on its own ground. The pulpit is not its ground. Darwin and Huxley, in their American trips, occupied no pulpits. What has a gospel pulpit in Maine or Michigan to do with a skeptical lecture in New York or London? If the press scatters the infidel lecture, let it also scatter the faith-giving antidote. In no other way can so many of the infected minds be reached. The manner in which incumbents of the sacred office have run screaming after scientific skepties, has only served to give the latter a wider publicity and a greater influence. Such ministers do not follow the example of Christ. He refuted skepticism only when, in personal contact, he encountered it. It had taken a most powerful hold upon one of his own disciples before he opened his mouth to refute it. Before the bar of Pilate he answered only such skeptical questions as were put directly to him. When tempted of the devil his only defense was, "It is written" thus and so.

Evangelization is the great work of the ministry. Skepticism may hinder it, but the best way to hinder skepticism is to preach the cross. Salvation from sin is the grandest and most powerful vindication of the truth of Christianity, and no skeptical argument can avail in the presence of a triumphing Christ. With scientific investigation the pulpit, primarily, has nothing to do. The bare announcement of scientific results, unquestionably attained, is a sufficient encroachment upon its fundamental mission. "Unto you, O men, I call" should be the motto of every herald of the cross. Within the domain of conscience, the intuitions and aspirations of the soul, and the perfect adaptations of the word of life, the minister has a field from which he can never be driven. Outside of this sphere he has not so sure a warrant.

III. Viewing the question from a prudential stand-point, it may be asked, Is the average minister intellectually or educationally capable of meeting all the skeptical questions of scientific men? It must not be forgotten that Geology, as related to Anthropology, is a great science. Theology is also a great

science, and it is rare that a man can be alike skilled in both and be much skilled in either. Scientific skeptics, or skeptical scientists, are not fools. Many of them are among the foremost scholars of the age. They may not be good theologians, but in their field they are skillful workmen. Darwin received his early education at the Shrewsbury grammar school. From there he went to the University of Edinburgh, where he studied two years. From there he entered Christ's College, Cambridge, graduating after four years more of hard application. The same year of his graduation he volunteered as a naturalist to accompany an exploring expedition around the world, and was absent in this work nearly five years. It is thus seen that eleven years were employed by him in gaining special culture after he left the grammar school of his own native place. Huxley was over nine years in the schools of training and travel before he ventured largely upon his specific work as professor of natural history in the Royal School of Mines. Spencer gave twenty-one years to study and experiment, both at home and abroad, before he proclaimed or conceived the doctrine of evolution as a universal process, and it was later still before he declared it to be, as he believed, the "basis of the only system of philosophy conformable to the methods of nature." Other masters in these schools, as Lyell, Lubbock, Haeckel, and Laplace, received thorough discipline before plunging into their life-work of scientific investigation. Is it hopeful that the average minister, from the average pulpit, can explode the fallacies of these cultured skeptics, and leave the average congregation better off for having heard the skepticism canvassed? The average minister ought to be wiser than to undertake such a task. He would better content himself with mastering the problems, but keeping silence, save in emergency, or through unquestionably appropriate channels. This would naturally leave the pulpit refutation of skeptical scientific theories to the great preachers and the very small ones. The ostentatious efforts of the latter were probably in the mind of President McCosh when he wrote, that the "most effective means of making young men skeptics is for dull men to attack Darwin and Spencer, Huxley and Tyndall, without knowing the branches which these men have been turning to their own uses."

Art. IV.—THE PROBLEM OF OUR CHURCH BENEVOLENCES.

The success of our missionaries in foreign lands, the achievements of our Church Extension Society, the work done through our Freedmen's Aid Society, and the work, equally important, each in its sphere and degree, of the other benevolences organized by the General Conference, form a subject that ought to be an inspiration to every one of the million and three quarters of our members, waking a holy zeal and ambition to achieve the utmost possibilities for the kingdom of Christ through these most potent agencies. For these things are the arm of power through which the conquest of the world to Christ is very largely to be accomplished; they are the pounds, the personal property of Jesus, the nobleman who is gone into a far country to receive for himself a kingdom and to return, and which he has given to his servants to see how much each one shall gain by trading. And the need of the work is the voice of God, declaring to us our duty and our golden opportunity. Yet what is the record we are making in the matter? We sustain feebly what missions we have abroad; we utterly fail to occupy many other fields, as promising as our best, and from which comes to us the Macedonian cry. Our work languishes painfully in the immense South and West for lack of means, and we are so far neglecting mission ground within the older Conferences, equally important with the foreign and the domestic border, that large areas show loss in numbers. So many of the Spring Conferences have done so, that the column of total membership in the General Minutes, which normally should show a gain of 20,000, shows a loss of 4,604. The appeals of the proper cases for Church Extension are not responded to in any better degree. Tens of thousands of youth in the South, largely white, who, if educated at all, must be educated by us, have thus far received no aid nor encouragement; and if we examine our own reports of the way we sustain the Tract, Sunday-School, Connectional Educational, and Bible Societies, we shall find no signs of improvement.

This state of things has caused deep concern in the minds

of thoughtful men, which has found expression in many an impassioned appeal, poured forth out of a full heart, from the pulpit or platform and from the press. An article of this kind, written by Dr. Taylor, appeared in the "Manual of the Methodist Episcopal Church," July, 1881; and as it presents the question clearly an extract from it is here given. After quoting Dr. Dorchester's tables, showing the numerical increase of the evangelical denominations, in which our Church stands foremost, Dr. Taylor turns to the subject before us, and, citing the same high authority, he says:

Such are the figures as to the number of full communicants in the leading Churches, taking all the Methodists of various branches, black and white, into the account. But when we arrange the table according to contributions per member for the cause of missions, there is a complete overturning, and we must take in more than seven denominations to find a place for ourselves. Adding both home and foreign work, and calling our Freedmen's Aid Society a home mission work, as it really is, the combined average contribution per year, per member, for the last ten years, among the eight leading denominations, taken as single denominations, is as follows:

1. Congregationalists	$3 59	per member.
2. Presbyterians (Old and New Schools)	2 05	" "
3. Protestant Episcopalians	1 57	" "
4. Reformed (Dutch)	1 47	" "
5. Baptists (Northern)	0 94	" "
6. Evangelical Association	0 90	" "
7. United Brethren	0 79	" "
Methodist Episcopal Church	0 50	" "
Divide by eight	8)11 81	
Average per member for the eight Churches	$1 47⅞	

This shows that the common average for the eight leading Churches, including our own, is *almost* three times as much per member as we give. But deducting our own, and dividing by seven, will give $1 61 per member for the seven, or considerably *more* than three times our average. But the Protestant Episcopalians give over *three* times, the Presbyterians over *four* times, and the Congregationalists over *seven* times as much per member as we give.

These Churches have a wealthier membership, in proportion to numbers, than we have; but this cannot be said of the Baptists, who give almost *twice* as much per member as we give; and we are undoubtedly much richer per member than the Evangelical Association, or the United Brethren, both of whom far surpass us in ratio of giving, as our table shows. Our aggre-

gate is great, because our numbers are great; but when we compare our rate of giving, per member, with that of the other Churches, we must hang our heads for shame, rather than lift them up in triumph. It is vain for us to plead our church building, our educational work, or any thing else. Other Churches are at work in all these directions, beating us in some of them, and at the same time leaving us thus sadly behind in missionary contributions, notwithstanding our peculiar boast in that line. But our boast is in quantity rather than in ratio. We boast of appropriating the splendid sum of $778,034 for home and foreign missions, for this year of 1881, when, by the common ratio of the eight leading denominations, brought down by our own low figures, we should have given $2,334,102, and by the higher ratio of some of the Churches we should have given $5,446,238! Shades of St. Paul and St. Wesley, what is the matter with us Methodists!

Now, when we look these stern facts squarely in the face, the conclusion must come home with overwhelming force to our minds that there is something seriously wrong, an important screw loose, somewhere, in our methods and spirit of giving. And what has been said of our missionary giving is equally true of all the rest, when ratio rather than amount is considered.

Who shall tell us where this trouble lies, and how to remedy it? We can no longer plead the poverty of our membership as an excuse; that vanished long ago. We have now a strong middle-class membership, with very many men of prosperity and wealth. We have the means to easily treble every dollar of all our Conference collections, and never feel it. Why do we make so little progress? Are we receiving an unconverted and unconsecrated membership into our Church, or are our methods wrong, and our training of the people defective? It would seem that the latter must be largely the case.

No, we are not so overloaded with an "unconverted and unconsecrated membership" as to explain the matter, or the very Churches excelling us would not continue to receive so large a percentage of their membership from the fruit of our revivals, while we receive next to nothing of the kind in return. Then our "methods" must be "wrong," and the "training of our people defective." But

"WHO WILL SHOW US WHERE THE TROUBLE LIES, AND HOW TO REMEDY IT?"

This question has lain heavily on many hearts for years. Toward an answer, the writer has long been persuaded that the reported statistical tables contain more than all things else, spoken or written, and so has been in the habit of poring over

these statistics, too often considered dry and barren, till they have become familiar and sympathetic and communicative with silent eloquence. And as the eloquent often show by expression an unmeasured reserve of matter, that re-enforces the statements made, but is not contained in them, and as this unmeasured reserve often produces the deepest convictions, so these tables, from between their rigid numbers, imply even greater things than they relentlessly tell; and if the writer interprets aright, they contain the answer to the first part of the great question.

It is plain, however, that the answer does not lie upon the surface of the figures, to be seen by the cursory observer, but deep down in their depths, and not to be reached without long and arduous toil. In order to unearth the secrets of the statistics, a tabulation and classification of the 9,858 charges in the 88 conferences within the United States was undertaken, and after six months of labor, averaging more than thirty-six hours every week, and re-enforced by a large amount of most valuable clerical assistance, the work has been accomplished. A sample of one of the methods pursued is herewith given. One of the points is a "total column," showing how much each charge has contributed per member for all the collections combined. By this column the charges are graded.

TABULATION OF THE BENEVOLENT COLLECTIONS TAKEN IN THE NEWARK ANNUAL CONFERENCE—AND REPORTED IN THE MINUTES OF 1881—SHOWING THE AMOUNT CONTRIBUTED PER MEMBER, INCLUDING PROBATIONERS, TO EACH OF THE COLLECTIONS; ALSO THE GRADATION OF THE CHARGES BY THE TOTAL AMOUNT GIVEN TO ALL, PER MEMBER.

No. of Charges in order.	No. in similar Table of last Year.	Charges.	No. of Members, including Probationers.	Contributed for Pastoral Support.*	Benevolent Contributions per Member.							
					Total.	For Missions.	For Church Extension.	For Tract Cause.	For Sunday-Schools.	For Freedmen's Aid.	For Education.	For Wido Cause.
						cts.	cts.	cts.	cts.	cts.	cts.	cts.
1	7	Central Church, Newark	312	$2,900	$2 45	$1 47	32	06	10	15	10	22
2	3	Westfield	173	1,500	2 24	1 62	18	06	09	09	14	06
3	1	St. Paul's, Newark	339	4,505	2 14	1 62	16	03	03	14	03	14
4	10	Calvary, Orange	181	2,210	2 08	1 41	13	06	08	15	06	17
5	2	Hedding, Jersey City	473	3,293	2 05	1 69	11	03	03	06	03	06
6	8	St. James, Elizabeth	352	2,736	1 87	1 27	11	08	08	09	08	09
7	13	Lafayette, Jersey City	216	2,130	1 81	1 53	06	05	02	07	02	09
8	6	First Church, Orange	459	2,555	1 82	1 34	19	01	05	03	04	13
9	17	Englewood	186	1,095	1 64	96	..	06	06	53	..	..

* Pastor's salary, parsonage rent, and Presiding Elder's and Bishops' support.

No. of Charges in order	No. in similar Table of last year.	Charges.	No. of Members, including Probationers.	Contributed for Pastoral Support.	Benevolent Contributions per Member.							
					Total.	For Missions.	For Church Extension.	For Tract Cause.	For Sunday-Schools.	For Freedmen's Aid.	For Education.	For Bible Cause.
					cts.	cts.	cts.	cts.	cts.	cts.	cts.	cts.
10	9)	Montclair	202	$2,594	$1 46	$1 04	10	05	05	05	05	12
11	27	First Church, Dover	187	....	1 46	1 20	04	3 04	3 04	3 04	3 04	3 04
12	12	Plainfield	573	2,500	1 45	88	10	04	22	09	07	05
13	5	Trinity, Jersey City	405	3,380	1 19	1 00	12	01	01	01	01	01
14	11	Roseville, Newark	294	1,112	1 18	95	05	01	01	08	05	04
15	30	Centenary, Jersey City	240	1,696	1 12	91	04	04	01	04	04	04
16	21	Summit	82	1,200	1 10	87	05	04	02	04	05	05
17	15	Morristown	556	2,710	1 08	79	04	03	03	03	03	13
18	14	St. Mark's, Staten Island	95	906	1 00	44	07	06	09	11	11	12
19	19	Market-street, Paterson	585	2,555	98	75	09	02	02	04	01	7 04
20	25	Trinity, Staten Island	281	1,812	97	57	07	07	07	07	04	07
21	55	Park Church, Elizabeth	166	1,474	93	73	04	03	03	03	04	04
22	39	Hackettstown	506	1,762	92	83	01	01	01	02	02	02
23	73	Port Morris	69	322	90	48	07	04	04	14	03	08
24	22	Livingston	86	370	90	50	09	03	13	06	02	07
25	26	Halsey-street, Newark	782	2,403	89	66	04	03	04	03	04	07
26	64	South Orange	94	1,134	85	69	02	01	02	04	02	04
27	33	Bound Brook	145	1,039	83	67	05	01	6 06	03	..	02
28	1	Bernardsville	106	1,179	83	50	05	02	01	05	03	09
29	21	Kingsley, Staten Island	150	1,261	80	62	05	02	02	03	01	..
30	28	West Side Avenue, Jersey City	156	1,695	79	61	03	02	02	02	03	03
31	51	Centenary, Newark	309	1,763	77	54	15	03	03	05	04	03
32	23	Palisades, Jersey City	138	1,017	77	72	09	7 09	7 09	7 09	7 09	7 09
33	29	Trinity, Newark	262	1,650	73	65	02	02	..	02	02	02
34	16	Free Tabernacle, Hoboken	172	1,635	72	58	08	01	01	7 01	01	..
35	59	Woodbridge	154	1,700	71	49	04	04	04	05	04	05
36	35	Franklin	143	1,000	69	50	03	03	03	03	03	03
37	36	West End, Jersey City	156	....	67	42	08	04	02	06	02	08
38	62	Stanhope and Waterloo	148	927	64	35	14	01	4 01	4 01	4 00	7 12
39	32	Watsessing	93	959	63	54	03	02	02	02	..	..
40	46	Arlington	84	980	63	56	01	01	01	01	01	01
41	71	Bethel, Staten Island	230	1,498	62	47	01	7 01	3 01	3 01	7 03	01 7
42	40	Raritan	85	1,037	62	37	08	03	07	08	01	08
43	43	Grace Church, Staten Island	115	1,671	61	38	04	04	04	04	04	04
44	37	Linden Avenue, Jersey City	111	1,192	58	38	04	02	03	01	02	02
45	31	Nyack	305	1,917	58	39	02	02	02	04	02	07
46	47	Washington	444	1,020	57	45	04	5 01	3 01	02	02	..
47	48	Haverstraw	308	1,895	57	42	05	01	01	04	01	5 03
48	52	St. Paul's, Jersey City	557	....	55	43	01	3 01	3 01	01	3 01	3 05
49	38	Rockland Lake	76	859	54	33	04	03	01	04	03	07
50	63	Spring Valley	75	595	53	25	05	..	03	..	03	17
51	51	New Providence	104	883	53	21	07	04	01	05	03	10
52	74	First Church, Hackensack	93	1,114	53	12	06	..	02	..	..	02
53	41	Fulton-street, Elizabeth	315	1,885	53	37	05	01	6 02	02	01	6 02
54	79	Union and Plattenburg	170	620	51	32	04	02	03	03	02	06
55	..	Scotch Plains	38	275	50	29	03	03	03	03	03	..
56	31	Hillsdale	50	698	48	24	22	..	02	..	..	..
57	56	Arcola	28	516	46	46	..	..	..	..	..	..
58	45	First Church, Hoboken	390	2,740	46	37	02	2 06	1 5 01	01	02	6 02
59	73	Succasunna	178	792	46	27	02	02	03	03	01	08
60	68	Andover	162	749	46	40	00	6 01	02	01	00	6 01
61	52	Rockaway	167	811	46	38	01	01	01	02	00	6 02
62	60	New Prospect	147	1,202	45	37	01	00	7 00	7 00	7 00	7 03
63	..	Wortendyke	52	....	44	40	..	02	02	..	..	02
64	78	Simpson, Jersey City	380	2,120	43	29	03	02	02	02	02	04
65	58	Prospect-street, Paterson	244	1,390	43	25	03	02	02	06	02	03
66	60	Woodrow, Staten Island	105	955	43	28	03	02	01	02	03	02
67	59	Waverley, Jersey City	94	1,470	43	32	05	01	..	01	01	02
68	57	Clinton	194	758	42	24	02	02	01	01	03	..
69	..	Hibernia	90	723	41	22	06	02	01	01	01	02
70	118	Eighth Avenue, Newark	564	1,895	40	30	02	03	01	02	01	02
71	87	St. Luke's, Newark	407	1,796	40	20	06	03	03	05	01	01
72	61	St. Paul's, Staten Island	246	1,542	39	33	02	01	.5	..	01	.5 0.4
73	113	Denville and Rockaway Valley	101	658	38	26	..	..	02	..	02	00
74	69	Second Church, Rahway	339	1,576	38	27	02	01	01	7 02	02	02
75	70	Madison	227	1,261	38	29	01	01	01	02	03	02
76	80	Asbury, Staten Island	194	1,026	37	25	03	02	01	5 02	01	02 .5
77	45	Bloomfield	316	1,758	37	31	01	6 00	6 00	6 01	01	00 .6
78	91	Asbury, Hackensack	93	953	37	27	..	01	02	01	02	03

No. of Charges in order.	No. in Conf. Table of last year.	Charges.	No. of Members, including Probationers.	Contributed for Pastoral Support.	Benevolent Contributions per Member.							
					Total.	For Missions.	For Church Extension.	For Tract Cause.	For Sunday-Schools.	For Freedmen's Aid.	For Education.	For Bible Cause.
					cts.	cts.	cts.	cts.	cts.	cts.	cts.	cts.
79	101	Chatham	77	$374	$0 36	$0 29	03	05	..	..	..	..
80	85	Metuchen	81	282	36	31	02	..	02	..	..	..
81	128	Sparta	109	810	36	23	02	..	02	..	..	09
82	18	Quakertown and Mount Salem	326	903	35	20	03	01	01	03	01	05
83	110	Mount Hermon	204	693	34	22	02.4	00.5	02	02	00.5	05
84	78	Union-street, Newark	400	1,687	34	25	01	01	01	01	01	03
85	98	James Chapel, Jersey City	138	491	34	24	01	01	01	01	02	02
86	112	Mendham	143	699	34	18	08	01	02	02	01	..
87	67	Newton	223	1,012	33	31	02	..	..	..	..	..
88	69	Green Village	83	416	33	32	05	01	01	02	01	..
89	42	Belleville	139	1,240	32	19	04	01	01	01	01	05
90	105	Roselle	69	738	32	18	03	03	04	01	01	01
91	92	Wesley Chapel, Phillipsburg	203	874	30	20	02	02	02	01	01	..
92	124	First Church, Phillipsburg	400	1,280	30	21	01	00.7	01	01	00.8	03
93	81	Peapack and Chester	154	802	30	20	02	00.7	00.7	02	01	03
94	82	Verona	122	879	29	19	02	..	01	01	01	02
95	100	Clinton and Pine Brook	183	800	28	16	03	01	01	03	03	01
96	108	Perth Amboy	210	1,405	27	21	01.4	00.9	00.9	00.5	..	01.9
97	121	Mount Horeb	223	822	27	16	02	01	02	00.4	01	04
98	94	New Germantown and Fairmount	217	712	27	16	06	01	01	01	01	00.5
99	86	Alpine	114	672	26	20	02	01	01	01	01	02
100	107	Belvidere	274	742	26	18	02	01	01	01	01	02
101	88	Clarksville and Junction	191	704	26	20	02.6	00.5	00.5	00.5	00.5	00.5
102	102	Cross-street, Paterson	197	1,900	26	21	01	01	01	01	..	..
103	126	Vienna and James Chapel	229	850	25	20	01	..	00.4	01	01	02
104	97	West Milford	104	564	25	20	02	..	01	..	02	..
105	95	Maplewood	40	210	25	25	..	..	..	..	..	..
106	114	Mount Hope	68	454	25	18	..	01.5	01.5	01.5	01.5	01.5
107	76	Bloomingdale	252	891	24	16	02	01	00.4	02	01	02
108	80	Flemington	198	1,635	24	16	03	02	01	01	00.5	..
109	75	Somerville	191	1,148	24	24	..	..	..	..	..	..
110	126	Port Jervis	578	1,505	23	15	00.7	..	00.7	00.7	..	00
111	125	Sergeantsville, etc	171	599	23	18	02	00.6	00.6	01	01	..
112	108	Bayonne	133	1,336	23	15	03	01	02	..	..	02
113	106	Sparrowbush and Morgana	115	409	23	13	06	..	01	04	..	..
114	153	Everettstown, etc	185	753	22	16	01	01	01	00.5	00.5	01.6
115	155	Bradington and Allentown	254	728	22	16	02	01	01	01	01	..
116	83	Davis Memorial, Newark	139	827	22	14	01	01	01	01	01	01
117	90	St. John's, Staten Island	93	678	22	15	03	01	01	01	..	..
118	109	Passaic	243	1,484	21	12	01.6	00.2	01	01	00.2	00.2
119	171	Thiell's, etc	150	760	21	10	01	01	01	02	01	01
120	128	Basking Ridge and Pleas't Plains	133	745	21	14	..	01	01	..	..	05
121	72	Bloomsburg and Finesville	267	1,047	21	19	01	00.4	00.4	..	00.4	..
122	113	Little Falls	96	650	21	08	02	03	02	02	01	02
123	84	Asbury and Bethlehem	207	678	21	17	00.5	01	..	00.5	00.5	01
124	122	Anderson and Mount Lebanon	141	647	21	11	01	..	00.7	01	00.7	01
125	101	Mechanicsville	240	725	20	12	02	01	01	01	01	01
126	123	Stony Point	146	860	20	15	01	00.7	01	..	00.7	00.7
127	..	Johnsonsburgh	41	136	20	17	..	..	..	..	..	02
128	154	Broadway	134	474	19	15	00.7	00.7	00.7	00.7	00.7	00.7
129	77	Wesley Chapel and Sufferns	80	587	19	17	..	01	01	..	..	..
130	154	Second Church, Dover	169	1,113	19	15	02.4	00.6	00.6	00.6	00.6	..
131	96	Lafayette	108	705	19	11	02	01	01	03	01	..
132	96	Milford	142	680	18	11	01	01	02	01	01	01
133	105	Summerfield, Staten Island	282	1,326	17	15	..	..	..	..	..	02
134	151	Kingwood, etc	186	561	17	08	01	01	01	01	01	02
135	150	Tranquillity	206	830	17	15	01	..	..	..	..	01
136	74	Millstone	42	212	17	12	05	..	..	..	..	..
137	116	Port Oram and Telo	229	705	17	13	01	01	01	..	..	..
138	149	Flanders, etc	173	634	16	09	02	01	00.6	01	01	02
139	120	Sparrowbush and Montana	205	430	16	12	02	00.5	00.5	..	00.5	..
140	145	Dunellen	76	..	16	16	..	..	..	..	..	..
141	147	Walnut Grove and Millbrook	110	504	15	09	02	01	01	01	..	02
142	117	Emory, Jersey City	340	1,416	15	11	..	00.3	00.6	..	00.3	..
143	152	Green's Bridge	92	522	15	11	02	..	01	..	01	..
144	..	Hilton, Newark	73	180	15	15	..	..	..	..	..	..
145	165	Spotswood	150	730	15	14	00.7	..	..	00.7	..	..
146	125	Irvington	97	779	14	10	01	01	..	01	01	..
147	119	Branchville and Frankfort Plains	125	350	14	09	01.6	00.7	01.6	..	01.6	..

No. of Charges in order.	No. in similar table of last year.	Charges.	No. of Members, including Probationers.	Contributed for Pastoral Support.	Benevolent Contributions per Member.							
					Total.	For Missions.	For Church Extension.	For Tract Cause.	For Sunday-Schools.	For Freedmen's Aid.	For Education.	For Bible Cause.
						cts.	cts.	cts.	cts.	cts.	cts.	cts.
148	177	Barryville	135	$602	$0 14	$0 10	01.5	00.7	..	00.7	00.7	01.5
149	..	Canargaw	52	416	13	09	.02	..	..	..	..	.02
150	147	Buttzville and Free Union	145	679	13	06	01.3	00.7	00.7	01.3	00.7	02
151	145	White Hall	63	323	13	08	..	.03	..	..	..	.01
152	146	Frenchtown	228	....	13	19	01	01	..	..	01	..
153	..	Riverdale	79	354	13	13	..	..	..	..	..	..
154	149	Mount Bethel and Beattystown..	89	192	12	06	01	01	01	..	01	.02
155	157	Hope	202	513	12	03	01	00.5	00.5	..	00.6	03
156	146	Port Colden and Changewater..	112	355	12	06	00.8	00.8	00.8	00.8	00.8	00.8
157	139	New City and Centenary	69	420	12	03	01.5	01.5	01.5	01.5	01.5	01.5
158	150	High Bridge and Lebanon	238	852	11	05	04	..	..	01	..	01
159	148	First Church, Rahway	434	857	11	07	00.7	00.7	00.7	00.7	00.7	..
160	129	Columbia and Hainesburg	189	551	11	08	00.5	00.5	..	00.5	00.5	00.5
161	..	Hurdtown	54	220	11	07	02	..	..	02	..	..
162	162	Harmony and Stewartville	61	634	11	05	01	00.6	00.6	00.6	00.6	01
163	161	Grace Church, Paterson	621	1,554	11	08	01	00.5	00.3	00.3	00.3	00.5
164	143	Centerville and Greenville	153	309	11	08	01	00.6	00.6	..	..	..
165	..	Mechanicsville Dist., Jersey City	29	294	10	10	..	..	..	..	..	..
166	..	Pamrapo	69	430	10	07	..	..	..	01	01	..
167	182	Crawford	50	400	10	10	..	..	..	..	..	..
168	176	Forestburg	112	200	10	10	..	..	..	..	..	..
169	164	Libertyville and Coleville	114	370	10	05	01	01	01	01	01	..
170	170	Paterson Avenue, Paterson	151	1,304	09	05	00.7	01	..	00.7	..	01
171	160	Monsey, etc	93	707	09	02	01	01	01	01	01	01
172	175	Middle Smithfield	212	580	08	07	00.5	00.5	..	..	00.5	..
173	..	Bowersville	71	321	08	07	01	..	..	..	..	..
174	173	Boonton	208	1,160	08	07	00.3	00.3	00.3	00.7	..	..
175	178	Stillwater and Swartzwood	288	611	08	05	01	00.7	00.7	00.3	00.3	..
176	181	Stockholm	93	411	08	03	..	01	03	..	..	..
177	174	Cokesbury and Califon	338	669	08	05	01	00.3	00.5	00.5	..	00.5
178	142	Odtsville	95	543	07	02	..	01	01	01	01	01
179	169	Oxford	114	683	07	05	..	..	01	..	01	..
180	167	Walpack and Millbrook	158	420	07	05	00.7	00.7	00.7	00.7	00.7	00.7
181	158	New Dover	49	165	06	04	02	..	..	..	..	..
182	195	St. John's, Newark	171	774	06	06	..	..	..	..	..	..
183	127	Hainesville and Centerville	89	560	05	06	..	..	..	..	..	..
184	153	Beckertown, etc	159	571	05	05	..	..	..	..	..	..
185	184	Westtown	123	495	05	05	..	..	..	..	..	..
186	..	Morning View	42	118	05	05	..	..	..	..	..	..
187	180	Centerville, (Elizabeth Dist.)	61	311	05	05	..	..	..	..	..	..
188	..	Blairstown	287	902	04	03	..	..	..	..	..	00.8
189	141	Oakland	78	325	04	04	..	..	..	..	..	..
190	..	South Market-street, Newark	53	486	02	02	..	..	..	..	..	..
191	132	Vernon, etc	151	658	01	01	..	..	..	..	..	..
192	..	Franklin-street, Newark	375	2,003	..	..	..	..	..	..	..	..
193	..	De Groot Church, Newark	126	1,015	..	..	..	..	..	..	..	..
194	144	Strawbridge, Newark	93	308	..	..	..	..	..	..	..	..
195	..	Chapel-street and Houston-street	61	210	..	..	..	..	..	..	..	..
196	..	St. Paul's Mission, Newark	..	950	..	..	..	..	..	..	..	..
197	..	New Vernon	46	208	..	..	..	..	..	..	..	..
198	172	Parsippany	43	300	..	..	..	..	..	..	..	..
199	..	Whippany	35	....	..	..	..	..	..	..	..	..
200	9	St. Philip's, Paterson	18	....	..	..	..	..	..	..	..	..
201	..	The Notch	12	....	..	..	..	..	..	..	..	..
202	..	Rutherford	37	....	..	..	..	..	..	..	..	..
203	..	Palisades, etc	42	417	..	..	..	..	..	..	..	..
204	..	Linden	23	220	..	..	..	..	..	..	..	..
205	..	Mount Zion	13	....	..	..	..	..	..	..	..	..
206	..	Mount Zion, Staten Island	54	....	..	..	..	..	..	..	..	..

The conferences were not all tabulated exactly in this form, but all on such principle as to bring out as fully all the facts used in this article, as well as others of great importance not here used. In all cases, the "Total" column, by which the

charges in each conference are graded, has been a prominent feature; and every blank is noted. These tables show:

104	charges, comprising	24,377	members, contributing	from $2 50 up.		
61	" "	14,372	" "	$2 00 to	$2 49	
123	" "	25,762	" "	1 50 to	1 99	
389	" "	79,504	" "	1 00 to	1 49	
545	" "	100,682	" "	75 to	99	
1,145	" "	201,155	" "	50 to	74	
2,517	" "	429,081	" "	25 to	49	
2,468	" "	408,384	" "	10 to	24	
1,759	" "	340,746	" "		09	
737	" "	45,711	" "	nothing.		
* 240	"	about 12,000				
9,858	" "	1,681,854	"			

These figures still only give averages in each charge, taking from the higher givers and imputing to the lower, till all are on a level, and then recording that level. But if we select a representative church of the 104 reported giving $2 50 and upward per member, and watch the process of raising the money, we shall find at least one third of the membership absent on any day that can be selected for a collection; another tenth at least will give nothing, though present. About one member in one hundred in this class of churches will be found to be a large giver, and about ten times as many, in moderate circumstances, large givers for their means. By noting the subscriptions, and counting the pieces in the basket, taking account of their denominations, it will be seen that about thirty-six of every hundred names on the record have given about as much as they usually give to the ordinary basket collection taken by the trustees, leaving the remainder, a little more than one tenth of the membership, as giving something more than they usually put into the basket, but still sums that cannot be called large or liberal for the means of the givers.

The next class, the 61 charges giving $2 to $2 49 per member, will show about the same results, except that the percentage of large givers is a little smaller, say one in one hundred and twenty-five. The 123 charges giving $1 50 to $1 99 have not over one large giver to one hundred and fifty members, with about ten times as many liberal givers with smaller means. The 389 charges giving $1 to $1 49 show the same relative results, except that the proportion of large givers is still smaller, probably one in two hundred, with about twelve times as many large givers from the middle and lower classes.

* Reporting no members, (averaging, say, 50 each.)

If we now take a representative charge from the 545 giving from 75 to 99 cents, we shall find the class giving small sums, but more than the ordinary basket amounts, a little smaller, not exceeding one tenth of the whole, and the large givers not to exceed one in three hundred, with about twelve times as many liberal ones from those of less means, while those giving as in the ordinary basket collection are relatively a little larger. The 1,145 giving from 50 to 75 cents will follow the same rule, except that the large givers do not exceed one in five hundred, with perhaps fifteen times as many liberal givers of moderate means.

When we come to the 2,517 charges giving 25 to 49 cents, we have reached a class of churches where the proportion giving nothing is larger. If one third are absent, not less than one fifth of the whole, if present, will give nothing, and there is not more than one large giver in a thousand members, with perhaps fifteen times as many generous givers of limited means. The 2,468 charges giving 10 to 24 cents per member will follow the same rule, except that the large giver will not exceed one in twenty thousand, with say twenty times as many liberal givers from the middle ranks, and the small givers who exceed their usual basket contributions will not be more than one in twenty. Among the 1,759 charges giving from next to nothing to 9 cents, there are no large givers, nor is there more than one liberal giver in ten thousand members from the middle classes, while not more than one in a hundred will be found giving more than to the usual basket collection.

Then, tabulating by these rules, we have:

Amount contributed per member.	Number of charges.	Number of members.	Giving nothing.	Giving as in ordinary basket collections.	Somewhat more than in ordinary basket collections.	Large givers from middle and lower classes.	Large givers.
$2 50 up	104	24,377	10,567	8,776	2,352	2,438	244
2 00 to $2 49	61	14,272	6,184	5,138	1,685	1,150	115
1 50 to 1 99	125	25,762	11,163	10,134	2,573	1,720	172
1 00 to 1 49	389	79,504	34,451	31,791	8,095	4,770	397
75 to 99	545	100,862	43,707	42,696	10,086	4,037	336
50 to 74	1,145	201,155	87,167	87,436	20,115	6,035	402
25 to 49	2,517	429,081	228,843	164,767	28,606	6,436	429
10 to 24	2,468	408,384	217,805	168,002	20,419	2,056	102
09	1,759	340,746	181,731	155,268	3,407	340	...
No report	713	45,711	45,711	.....	.....	....	...
No members..	240	12,000	12,000	.....	.....	.....	...
	.....	1,681,851	879,329	674,008	97,338	28,982	2,197

According to the General Minutes, these eighty-eight Conferences raised for all the collections $738,762, from which should be deducted abont $24,000 reported in the educational column, but evidently raised for local institutions and not for the Educational Society established by the General Conference, leaving $717,762.

If we consider the 2,197 large contributions, ranging from $7,000 down to $50, from some man considered rich in the country, who is liberal in giving the latter sum, to average $125; the 28,982 generous offerings from the middle and lower classes, ranging from $50 to $5, to average $10; and the 674,008 giving as they do in the ordinary basket collection, to average 10 cents for all the collections—and allow five per cent. of the whole for the gifts of those not members—we shall have: From the rich and generous, $274,625; from generous among middle and lower classes, $289,820; from those contributing as in ordinary basket, $67,400; from persons not members, $35,888; leaving to those influenced to give something more than to the ordinary basket, and whose sums may range from $50 from the man who ought to give $5 to 10 cents from one who ought to give $1, the sum of $50,008, to be credited to 97,338 persons, making an average of 51 cents to each.

Here, then, we have 879,329* members giving nothing, and 674,008* giving indifferently what they would have given in the ordinary trustees' collection which each benevolent collection displaced, being 1,553,337 members utterly unmoved to give any thing by such presentation of the benevolences as they have received; while only 128,517, less than one in thirteen, have been influenced at all by the presentation as it came to them to give any thing, and of these only 31,189, less than one in fifty of the whole membership, give in a manner worthy of the cause.

Yet these 1,553,337 members are not "unconverted or unconsecrated," but are in the main good and loyal and faithful Christians; many of them enjoy a high state of grace. They comprise a majority of our most excellent members, whom we

* These numbers are not made up by the same persons in every case, some of the 879,329 being absent, or present and giving nothing, when one collection is taken; but enough of the 674,008 will be found failing to contribute to some of the collections to fully sustain the figures.—One tenth of our members may be considered too poor to give any thing.

rightly count the salt of the earth. These have consecrated themselves to God, and mean to extend his kingdom to the best of their ability; but these great interests have not yet arrested the thought so as to move the heart of a single one of them. "Defective" indeed must be the "methods" that do not reach this class of members.

Very few of the preachers have studied this subject enough to make them even see and remember the relative amount of claim that each collection has upon the benevolence of their people; for many of them seem to make no difference in effort for a collection for the Church Extension Society, which uses $150,000 a year, or the Tract Society, which uses $20,000, and seem unconscious of any reason why they should be dissatisfied with the same pittance for each. The division of the "omnibus" collection, when it is taken, shows the same utter lack of attention, or unconsciousness of a difference in amount of the respective claims. Many of the great men in the ministry are not in advance of their obscurest brethren in this respect.

If, in all the charges, the membership were divided into four quarters, with respect to their ability to give, the pastor would not usually fall below the line separating the first fourth from the next below, and yet only a minority of them give any thing worth mentioning; this is proved by the number of collections where the displacement required by a generous contribution by the pastor could not have occurred. How can any pastor inspire his people with a theme that does not inspire him?

Our colleges and Conference seminaries are monuments of what may be done when the preachers lead their people in contributions, from even much smaller support than they now receive. And we may be assured this reform will never be made general until the preachers lead their people in the contributions. A very few pioneers have gone over this advance ground, and find it perfectly practicable for the march of an army of ten thousand Methodist pastors abreast over it.

At the last session of the Newark Conference, the following was adopted as a *minimum standard* of contributions to be asked from all the members of the Churches, namely: For Missions, 40 cents; for Church Extension, 8 cents; Freedmen's

Aid, 7 cents; Tract, Sunday-School, and Education each, 2 cents; and Bible cause, 4 cents—making in all 65 cents per member. Now this is too low by half for an *average standard* in all our older work in the northern States, except such places as may be in special adversity. And yet if we take this standard, and consider a collection slighted that falls below it, we can find in the 9,858 charges in these eighty-eight Conferences just 71 charges, and no more, without a collection slighted,—not one to a Conference. The Philadelphia and Rock River Conferences stand best by this rule, having 11 charges each with no collection slighted, the New York East follows with 9, and the Newark Conference stands fourth with 6, followed by Troy with 4 charges in which no collection was slighted.

The statistical figures have yet many things to tell, but their insertion here must have a limit, lest they swell this article so as to exclude it from the Quarterly Review. Have they not thrown much light on the first part of the question, if they have not fully answered it?

"How to remedy it?" The second part of the question is far more difficult than the first, but the solution of the first must make it much easier. Perhaps it may be well to interpolate a question here on general principles:

What reason have we to suppose an effective remedy can be found? In answer we have:

1. If, as before asserted, the need of the work is the voice of God, telling us our duty as well as our golden opportunity, then we may have all confidence that a complete remedy may be applied, without asking any single person in the Church to do any thing unreasonable. The Lord never requires anything unreasonable in his service, though the reasonableness is not always apparent to all minds.

2. Other denominations are doing more than would be required by the most advanced proposition in this article. The Presbyterians are regularly raising more than five times as much as we per member for these things on ground where our wealth is not much inferior to theirs, and where we are far exceeding them in amounts raised for increase of local church property: and this, too, where this increase is not in new churches to accommodate incoming members, but where our membership is

nearly stationary. The Evangelical Association, having their field mostly among the Germans and their descendants, are as a rule much below us in ability; they are much like us in their methods in most things; they have their churches to build, schools and colleges to provide, and the like, in a more emphatic sense than we, and they are making great efforts in those lines, and yet are doubling the amount of our offerings to Church benevolences. The Wesleyan Methodists, the ability of whose masses certainly does not exceed the ability of ours, are said to be giving five times as much to these things as we are.

3. We have nine conferences of foreign-born brethren in the United States: seven German, one Swedish, and one Norwegian, and, if the lower nine tenths of our entire membership contributed as much as the lower nine tenths of these nine conferences, we should have annually a million and a half in our collections. Yet they are far poorer than the American-born membership, are more heavily taxed to build their churches and support their schools, and were mostly brought up under State Church influences where the voluntary system is unknown.

4. The effect of a little earnest effort among us proves what might be done if earnest effort were made general. The Woman's Foreign Missionary Society takes a sort of amateur collection—that is, they glean in the collection field where a numerous body of strong men have been appointed to reap. The result is as follows: 3,602 charges report these collections, 1,455 of them $2 and under, with many hundreds more under $3. Probably these small collections are the spontaneous offerings of single persons, or at most a very few, who have heard of the movement, on the respective charges; and yet where there are but 2,147 collections above $2, we find 1,000 of them larger than all the six collections (other than the missionary) ordered by the General Conference put together, and after these follow 605 others nearly as large as the six combined. The ground all over the collection field is proved to be so plastic that it shows the footprints of the earnest woman wherever she has gone. What would be its appearance if the whole itinerant army should fall into line and obey marching orders? If the will were present with us, the way would soon

be found or made. Methodism has done many things manifold more difficult.

But "How?" returns the great question with increasing force; how move the will of our mighty Methodism, and set the millions upon making the way? It must be remembered, there are some active minds with noble hearts who always catch the most advanced idea the moment it flashes upon their atmosphere, and act at once upon the new light. There seem to be not more than 31,179 such in our Church, with respect to the benevolences. The masses, even of the best of people, are not mentally so constituted, nor even morally. They form their opinions and receive their convictions more slowly, are more the creatures of habit, and must be taught more by example, and they acquire many valuable characteristics by imitation. These must be got to doing something in the right direction to lay the foundation of the right habit; they must be constantly exercised in practice up to their best convictions, and the light of their full duty must be kept constantly upon them; then individuals will from time to time be seen leaving the masses to walk in that light; next small masses will break away and advance, then larger, till reform itself may become epidemic.

We have hitherto acted upon the masses by means calculated to move only the few; hence we have not reached the 1,553,337 members, many of whom are the salt of the earth. We can gain little by more vigorously working present plans. Our Church has reached its maximum by these, and is retrograding in places already. Our talented and zealous Secretaries, our anxious Boards of Management, our Bishops, and other prominent men, lay and clerical, have been making the most powerful appeals, visiting as many churches as possible, addressing the conferences, Annual and District, and sending burning words through the press. The result is like the crack of the whip over a large team: the free horse springs into his harness, while his companions take no heed. The crack of the whip is a success up to the limit of the free horse's strength; beyond that it is a failure. Men who are sensitive to these things have been doing wonders, and some churches, blessed with such men, have written their record in noble deeds; while a multitude of charges, able to treble their offer-

ings of ten and fifteen years ago, have been retrograding during that time.* The mass of our members have been listening as to a pious hyperbole.

The misdirected zeal of some pastors has led them to overdo, and so undo, their work. How often have such come before their people, saying, "The cause is good, the need is unspeakable, we must get all we can," and so make an impression of a boundless claim on minds feeling keenly the limitation of their already heavily taxed means. The result is, the people feel they must fix a limit at the point of prudence, or the pastor will fix it at the point of exhaustion. Thus, teaching the people always to take the opposite side, as of an open question, at every presentation, it is easy to argue themselves into the belief that they need all their money at home. A clear statement of the measure of the claim, easy to be met by every one in his degree, with an expenditure of the zeal in reaching every member, and in creating a public opinion throughout the Church, that of course every member must do his part as certainly as that every one must maintain a good moral and religious character, and that all the Church must be equally diligent with the pastor in bringing it about, would produce large collections, joyfully given, and keep the whole Church in readiness to advance in a body whenever the cause demanded. A proposition zealously advocated for some years past is the ordering all collections by calendar, and the question at Conference concerning all, as now concerning the Missionary. But it may well be feared the remedy would be only partial; many churches have taken all the collections with solemn punctiliousness, and reported for all told less than ten cents per member.

Moreover, the Missionary cause is now presented to ninety-two per cent. of our churches. A calendar could make no improvement in this, nor do better than this for the others; yet more than a million and a half of our members give nothing, even for missions, but what a minority of them would have put into the trustees' basket. And ninety-two per cent. of our pastors answer complacently that they have taken the Missionary collection, and the amount is sure to go unchallenged.

* The writer has not had time to get the number of these retrograding churches, but has seen enough to show it to be one of the most painful facts brought out by this investigation.

A better way would be to fix a minimum standard for each collection, and ask the pastor at Conference whether he had taken all the collections, and how his church compared with the standard. A still more important question would be, How many of your members have contributed up to the standard? The Discipline now requires the Presiding Elder in Quarterly Conference to ask how much has been raised for each collection. Let another question be added, How many of the members have contributed up to the measure of the minimum standard? The Discipline provides for canvassers for Missionary funds. Let the committees of all the causes combine and extend the system to all the collections, dividing the proceeds according to a scale, except when contributors direct otherwise. The contributions should be paid in periodically, and in such way as may best suit the locality. A public meeting should be held at the time of each payment, devoted to the benevolences, at which a report should be read and the cause advocated. The report should show the number of contributors, as well as amount in all, and addresses should be made on the importance of every one doing his part, as well as on the nature and object of the benevolences. Then a short season of prayer should follow for God's blessing on the work. The progress made from meeting to meeting, in bringing the number of standard contributors up to the number of members, would always be an interesting subject.

A central office for gathering and distributing information, on this subject, would be a great power. It might be arranged for by concert action on the part of the different boards of management. Here all the conferences could be tabulated, somewhat as the Newark Conference is done in this article. These tables could be sent, through the Quarterly Conferences, to every official member and to all thoughtful people on every charge. They would show not only the amount given per member to each cause on every charge, and the relative standing of the charges, but, in their succession from year to year, also, the progress in reaching non-contributors, and make it plain just where improvement in method might be applied. These tables, with whatever other communications it might be wise to send with them, would make the power of the central office felt in every Quarterly Conference, if they were placed

in the hands of the members present at the time of asking the disciplinary questions, and the discussion of the relative standing of the charge encouraged. When the attention is fixed upon the comparative standing of the different charges, well tabulated, there must always be much interest excited, and a fair degree of emulation.

The true motive to be cultivated is, of course, an intelligent appreciation and deep love for the cause of God and of humanity, as represented in these things; but this may be of too slow action, and that of emulation is the best available to reenforce it. And the very practice of benevolence, even from motives of emulation, will not only create a good habit, but promote love for the objects benefited.

The different Secretaries have more than they can do to look after the strong churches and large collections; they cannot reach the average church with the needed effect. If they try, they will jostle each other, and confuse and discourage the people with an endless array of applications; while a central office, by tabulation and concise circular and correspondence, aided by our connectional organization, adapted, above all other systems in existence, for making such enterprises successful, can press home, with the cogent logic of facts, the full force of these claims upon every charge and so upon every member.

It is the multitude of non-contributors and small givers that makes the office necessary. They will need nearly all its attention, and on them nearly all its work must be bestowed. The liberal givers can be much more easily induced to respond to any reasonable call for an advance. If, for instance, a call was made for $50,000 from twenty contributors, $50,000 from fifty, $50,000 from one hundred, $50,000 from two hundred, $100,000 from one thousand, $100,000 from two thousand, $100,000 from four thousand, $100,000 from ten thousand, and $100,000 from twenty thousand, making $700,000 in all, on condition that the rest of the membership bring up their average to $1 per member, this last condition would contain nine tenths of the difficulty. Indeed, if it were undertaken, the interest among the large givers, in the progress of the great mass toward an average of $1, would be so great, that the required number of each class above named would be almost spontaneously forthcoming. The effect of a wise and

persistent effort to bring this remaining multitude up to an average of $1, would be to raise up from these masses many a choice spirit, not yet awakened to the importance of these things, to increase the numbers of the classes above. There is many an uncut diamond buried up in the drift of our membership—the agitation of the diamond wash is ever bringing them to their receptacles.

The proposed office would also be of great use for tabulating the results of missionary appropriations in the older conferences. We have almost nothing of the kind now, but we must have; we absolutely must have large sums for use in the older work, and when it is forthcoming the results of its use need to be carefully tabulated. More light is needed here, that we may avoid the errors of former years. A confused idea of the proper use of missionary money has often prevailed in the minds of those charged with its application. Many of them have seemed to think it was to supplement the ability of weak churches, and so the money was scattered in dribs to produce but little effect further than an appetite for more of the same sort. Now we humbly submit that the proper use of missionary money is not that it may be ground up to be the pabulum of weak churches, but to be used as seed corn for a harvest of self-sustaining and strong churches. No church that has not a prospect of being self-sustaining in the not too distant future should receive missionary money. We have seen large sums distributed among churches in a condition they had been in for twenty years past, and were about sure to be in for twenty years to come. When a church has reached its maturity in any place, then provision should be made for it, as best can be, with means on the ground. Missionary money given to it is misapplied, and any misuse of money is sure to react disastrously on future collections.

The graded tabulation of results in Church Extension and Freedmen's Aid would be equally interesting and profitable to those interests.

Let "An average of one dollar from the lower nine tenths of our membership" be the watchword of our Church. Let every Bishop take it up; let every Presiding Elder salute each Quarterly Conference four times a year with it. Let every pastor pray it and write it and preach it in public and from

house to house. Let the 31,179, at whose expense the Church has been lauded for the mighty works already done in these fields, take it up and help proclaim it to their brethren; and the undertaking will be found within easy possibility.

Wonderful events, that no language can describe, no imagination safely attempt, wait at the door of such an undertaking. An average of one dollar from the lower nine tenths of our members, means three millions annually in our treasuries within the next ten years. In proportion as it is approximated, the three millions will be approached with equal step. Let it be done. Amen. Then hail! every Popish land. Hail! all the floods of antichristian Europe, flowing in upon our shores. Hail! all the heathen world. The arms of the Church shall take you up and bear you to Christ, and by doing so will gather strength to do twice as much in the following decade.

Another urgent reason why we should induce our people to give their full share to these things is that the work may have the benefit of their prayers. Our brethren and sisters on the outposts, where the kingdom of Christ is most terribly in collision with the kingdom of Satan, send in the eager request, "Pray for us." But 1,553,337 of our members cannot pray for them; 93,338 more can pray but halting prayers. When they say, so many millions of times, "Thy kingdom come," as far as these immeasurable provinces are concerned, the words have no meaning. Let this hinderance disappear, and they will turn their prayers upon these fields like the vernal sun to vitalize the seed of the word for a harvest such as the days of miracles have not known. "Greater works than these"—"because I go unto my Father." For the doing this will not fail to bring about a degree of spiritual life and added power, new even in any phase of Methodism.

And so, above all that may be said about the importance of training our people to give to these benevolences, that the work may be carried on in the fields depending on them, our members need these things on their own account as a means of grace. We shall never have a sturdy, world-conquering spiritual life, without such an interest in the people without and the regions beyond as would prompt a response with alacrity to the Macedonian cry, though that response should involve self-sacrifice, manifold what has ever been called for

by our benevolences, when the burden is properly distributed. Preaching and prayer and song will not waken this interest; it must grow by exercise in acts of self-denial for the welfare of others.

Now, 1,553,337 of our members, if not 97,338 more, so far as they have any feeling at all on the subject of these benevolences, are in the condition of a respectable family without children, whose door-bell has been rung by some one now out of sight, to call their attention to a little foundling in a basket. They are indignant at the intrusion, would like to deal with the perpetrator, and have no thought about the little stranger but how, with least disgrace to themselves, it may be removed to the almshouse. The most humane of the family, or perhaps the most curious, may uncover the little face, and a little cry may rouse contending emotions of pity, increasing disgust, and resentment. If, in sheer decency, at the request of a passing neighbor, it be taken in temporarily and cared for, and if, like the infant Moses, it be a "proper child," it will win its way, and first with those who do most for it, until it grows into the family life, so that adoption, surname, and heirship will settle themselves by gravity. If we say a Church's enterprises are her children, these benevolences are almost the only spiritual children of our Church. The Church lives in two realms, that of the natural man, and that of the spiritual man. God is the center of the realm of the spiritual man; self, of the natural man.

Our motives have their life in one or both of these realms, and according as we follow them we are training ourselves Godward or selfward. In raising the means for sustaining the Church at home it is hard to keep from the predominance of the selfward educating element. In many respects it is as much so as men's daily avocations, and much of the money given to support one's own church will always be given from about the same motives as actuate men in providing for their own household. The provision of proper church privileges amounts to the provision of a comfortable religious home. The wholly consecrated, the spiritually mature, do all unto the Lord; others, "babes in Christ," "walk as men." Paul "could not speak unto [them] as unto spiritual." We need these collections as a means of grace. Every one of our growing millions

needs them more, far more than the most advanced has yet understood, to train us Godward. Here we give, not expecting any thing in return; we give for Christ's sake, that others who will never repay us may have the Gospel, and we expect to wait for all recompense till the resurrection of the just. And the more these things are so presented to our people as to induce them to take hold of them, the more will abound the spirit of love to God and faith in his truth, and the more of their means will be invested in that which moth and rust and thieves cannot reach, and so become a means of grace, blessing the giver more than the receiver.

A protest is often heard in behalf of the poor and struggling churches—generally uttered with the assumption that what is given to the collections is just so much damage to home interests. But Christ comes to all churches, through these benevolences, as the hungry, (for the bread of life,) thirsty, (for the water of life,) a stranger, (far from the bliss of a spiritual home,) naked, (without the robe of righteousness,) sick, (a billion of his human brethren are diseased with sin unto death,) in prison, (of superstition, and befouled in the dungeon of depravity.) Blessed is that people, rich or poor, to whom Christ comes in any form; and his form is the most profitable for them to meet him in, to whom he comes. Christ is not a thief or a robber come to lessen the prosperity at home, though the manner of his coming may be a paradox to the natural man and to them that "walk as men." Christ has given us an object lesson on this subject, if we be able to learn. A poor and struggling widow, two mites her all, cast in her gift; her money went to the object of her love, as ours always will, and she went her way; the Lord of glory standing by—perhaps she never knew. She is the subject of his most forcible words to the men that were to turn the world upside down. Why did he thus commend her, if not to give to the Church in all time an emphasized example?

Christ's coming to the poor and struggling Church is like the coming of Elijah to the starving widow of Zarephath, craving a morsel of bread. One handful of meal, a little oil, starvation beyond. What a contribution did he ask her and her son to make! What an inroad on the single meal that stood between them and death! But he said he came in the name of the

Lord, and bade her not fear to obey. She believed him, and the meal and oil failed not; and while others were starving around —and she would have starved but for that little cake, first taken from her store—herself and her son were kept alive, and she entertained a boarder more illustrious than kings, and her works and words now stand blended with the works and words of God. How often did Jesus say, "He that hath an ear to hear, let him hear." Alas! many have no ear for his voice as it comes to us from the necessities of his cause. The mistake is of the kind made by those who at the judgment will say in astonishment, "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Now and here we meet him in these characters. Let us not fear. Though it be done unto the least (promising) on the most barren field, as well as the case admits of, the doing soul will have all the blessedness of doing it unto Him.

Summary.

I. The deplorably low rate of contribution, per member, to the benevolences is explained by the fact:

1. That 879,329 members give nothing at all, and 674,008 others give an average of ten cents per member to all the seven collections put together, being what they would have put into the ordinary trustees' basket collection, displaced in each case by the benevolent collection—making together 1,553,337—more than $\frac{1}{3}$ths of the whole membership, utterly unmoved, by such presentation of the claims as they have received, to give any thing; and only 31,189 members, or less than one in fifty, give in a manner worthy of the cause.

2. That the preachers have given so little attention to the subject, that most of them seem to have no conception of the measure of each claim, or that there is a difference in the relative claims of the several benevolences; and that only a small minority of them are contributors to any extent themselves.

3. That by the *minimum standard* adopted by the Newark Conference, namely, Missions, 40, Church Extension, 8, Freedmen's Aid, 7, Tract, 2, Sunday-school, 2, Education, 2, and Bible, 4 cents; total, 65 cents per member, every one of the 9,858 charges in the United States, except 71, slighted one or more of the collections. This standard is too low by half for an

average standard in most of the churches, and a fair average standard of double this amount would show less than thirty charges in the United States that have not slighted any of the collections.

II. The whole trouble lies with the lower $\frac{4}{5}$ths, or, to use decimal numbers of proximate accuracy, with the lower nine-tenths of the members. Yet these might easily be brought up to an average of $1 per member, without asking any one to do any thing unreasonable. This is shown

1. By what is being done by other denominations.

2. By other branches of Methodism.

3. By our conferences of foreign-born brethren, even with our present methods.

4. By the success of the Woman's Foreign Missionary Society. In four cases out of five, where they have made a fair degree of effort, they have raised from nearly as much as six of the General Conference collections combined, to large multiples of these six collections combined.

III. 1. We can make no considerable improvement by more vigorously working our present methods.

2. The adoption of the Calendar plan, it has been clearly shown, could be of very little advantage.

3. A method is needed that will allay the apprehension of excessive and innumerable demands, and by which the different claims will cease to be in any degree dissipating and counteracting forces, and all become cumulative and conspiring to produce the proper convictions in the minds of the people.

4. The best plan that now seems practicable is to adopt standards, and especially a *minimum standard*, and to devise means on every charge, by collectors or otherwise, for reaching every member. If it is deemed wise to take all together, let them be divided by scale, except where contributors direct otherwise, and let them be paid in periodically—monthly or quarterly—and let the occasion be celebrated by a public and special meeting, devoted to these interests; and then let each preacher answer the question at Conference, as now concerning missions, "How much has been raised?" and "How many of the members are contributors up to the standard?"

IV. Nearly all of our people—and who shall say how many of our preachers?—have almost every thing to learn about these benevolences as a means of grace; and yet this is their most important function in the Church. Immeasurable as is their power for good to the receiver, when rightly worked they are more blessed to the giver.

Art. V.—GEORGE BOURNE, THE PIONEER OF AMERICAN ANTISLAVERY.

Several ably written accounts of the rise, progress, and history of the Antislavery conflict in America have been published, but for lack of data covering the earlier presentations of that form of Antislavery known as "abolition without compensation," or "immediate abolition," they have failed to account for its origin. They have not explained why there was so great a change from the spirit and method of the advocates of *emancipation* of the era following the Revolution. It is fully time, therefore, that the persistent advocate of the doctrine of "immediate abolition without compensation," the originator of the American Antislavery Society and conflict, should be duly noticed, more especially as it will relieve the Churches from the apprehension that the contest originated with opponents of Christianity.

As it has been so long taken for granted that Mr. Garrison was the originator and prime leader of the Antislavery conflict, I will, before giving a sketch of

The Pioneer of "Antislavery" in America,

present to the public the copy of a letter addressed to the writer by Mr. Garrison in 1858. It was written *currente calamo*, in answer to one addressed to him giving an account of the formation by the writer of the African Civilization Society, "to promote the Christian civilization of Africa," and "the cultivation of cotton there by free labor." In this beautiful panegyric Mr. Garrison renders ample testimony to the friend and preceptor from whom he derived his doctrines, his enthu-

siasm, and who animated his courage for his life-long work of abolition:

Boston, Nov. 18, 1858.

My Dear Friend—It gave me the greatest gratification to receive and read your letter of the 8th instant. It seemed next to receiving an epistle from your venerated father, whose memory will ever be dear to me, and whose labors, sacrifices, and perils in the cause of the millions in our land who are "appointed to destruction" ought to be biographically chronicled and perpetuated. I confess my early and large indebtedness to him for enabling me to apprehend, with irresistible clearness, the inherent sinfulness of slavery under all circumstances, and its utter incompatibility with the spirit and precepts of Christianity. I felt and was inspired by the magnetism of his lion-hearted soul, which knew nothing of fear, and trampled upon all compromises with oppression, yet was full of womanly gentleness and susceptibility; and mightily did he aid the Antislavery cause in its earliest stages by his advocacy of the doctrine of immediate and unconditional emancipation, his exposure of the hypocrisy of the Colonization Scheme,* and his reprobation of a "negro-hating, slaveholding religion." He was both a "son of thunder," and "a son of consolation." Never has slavery had a more indomitable foe or freedom a truer friend.

You inquire whether your father was not the author of the work entitled, "Slavery Illustrated in its Effects upon Woman," published in this city, in 1837, by Isaac Knapp. He was, as every line of it bears witness. I wish it could be republished and a million copies of it be distributed broadcast. . . . I thank you for sending me a copy of the Constitution of the African Civilization Society, and the pamphlet by Benjamin Coates, which I have briefly noticed in the "Liberator" of this week. I am not prepared to state my views of this new movement at length, but I heartily wish prosperity to every benevolent effort to increase the growth of free cotton, whether in Africa, India, or elsewhere, and thus to strike a heavy blow at slavery pecuniarily. I am in hopes, however, that we are nearer the jubilee than such a move-

* Mr. Garrison's phrase, "hypocrisy of the Colonization scheme," would have been more accurate had he written "hypocrisy of *some of the advocates* of Colonization;" for while George Bourne had many conflicts with those Colonizationists who presented that scheme as a *cure for slavery*, his boundless love for the cause of Christian missions permitted him to look upon the work of Christian civilization in Africa with great favor. Had the published objects of the American Colonization Society been identical with those of the colored men now engaging in the work of the Christian civilization of Africa, he could have had no controversy with its advocates. When Mr. Garrison penned the foregoing letter, recommending that the "life, labor, and sacrifices" of George Bourne in behalf of the enslaved "should be biographically chronicled and perpetuated," he did not know that his own life and labors would have been several times chronicled before even this brief sketch should be made public.

ment would seem to imply. Still, let every just instrumentality be used for the eternal overthrow of slavery. I will send a copy of the "Liberator" to your society with pleasure.

Yours to break every yoke,

WM. LLOYD GARRISON.

TO THEODORE BOURNE.

Mr. Garrison's account of the effect produced upon him from the teachings of George Bourne is not only an eloquent eulogy, but a positive declaration of the source from which he derived the peculiar doctrine of "abolition without compensation," that distinguished the modern *Abolitionists* from the *Emancipationists* of the former period. It also explains why George Bourne is called the Pioneer of Antislavery. He was the early and *persistent* advocate of the doctrine that no recompense should be made to slave-holders. Almost all opponents of slavery who had preceded him had recognized the propriety of compensating the slave-owners when a ransom was demanded. Mr. Bourne looked upon compensation as a compromise with oppression and sin, and labored with great energy to overthrow that as an error. Long before the earnest labors of Benjamin Lundy commenced in Western Virginia, George Bourne, as will be seen, had violently attacked the system in Central Virginia, by preaching, lecturing, and publishing tracts and books written with great earnestness and vigor. In order of sequence, of the three pioneers whose thoughts and whose labors gave tone to the modern Abolition movement, we may thus arrange them: George Bourne, 1805–1845; Benjamin Lundy, 1815–1838; William Lloyd Garrison, 1830–1865. To what extent Mr. Lundy may have been influenced by the labors of Mr. Bourne in Virginia does not appear, but he upheld the standard nobly until it was grasped by Mr. Garrison. The extensive acquirements, effective eloquence, and fearless courage of the earliest of these three pioneers had much to do with his success in starting the movement; yet without the conversion of Mr. Garrison to his views the doctrine of "immediate and unconditional emancipation" would not have attained as speedily its growth and its influence upon national affairs. As appears from the lucid and discriminative articles on Mr. Garrison by Dr. Dorchester, Benjamin Lundy had also made an impression upon him in favor of Antislavery principles; but, as we perceive from his

own testimony, he "felt and was inspired by the magnetism of that lion-hearted soul which knew nothing of fear," and which had for years faced danger and death in behalf of the oppressed.

His Ancestry and Birthplace.

Rev. George Bourne was born on the 13th day of June, 1780, at Westbury, Wiltshire, England. It was his signal privilege to be descended from an ancestral line embracing some of the names illustrious as martyrs and confessors in the first annals of the Reformation and the era succeeding, and to be early placed under decided religious influences and among favorable religious associations. His father, Samuel Bourne, was for thirty years a deacon of the Congregational Church at Westbury. His mother's name was Mary Rogers, a lineal descendant of John Rogers, the Protomartyr in the reign of persecuting Queen Mary, and who was the gifted translator and editor of the Bible which he published under the *nom de plume* of "Thomas Mathews," supplementing and completing the work of Tindale and Coverdale. As a coincidence showing how different lines of early Reformation families united to give that remarkable development which fitted the pioneer for his work, it may be mentioned that his maternal grandmother was Mary Cotton, a descendant of Dr. Rowland Cotton, son of Rev. John Cotton, the first Puritan minister of Boston. On his father's side he reckoned the martyr James Johnston, who suffered death at the Cross of Glasgow, in 1684, in defense of "the Covenant and work of Reformation," at the time of the bloody Anglican persecution against the Presbyterians of Scotland. Here, then, were three lines of succession from men who loved the truth more than honor, or rewards, or life itself. No wonder that he stemmed the tide of slave-holders' opposition for seven years in Virginia without fear, and, sustained by Almighty power, denounced the Divine judgments upon the transgressors, which were so terribly fulfilled in the retributions of the late war. From his earliest years he manifested an aptitude for learning, and a strength of mind which gave ample promise of that power and force which enabled him to face all opposition and encounter all reproach in behalf of what he esteemed to be the truth of the Gospel. After pursuing academical studies,

in which he attained great proficiency, being foremost as a linguist and mathematician, he assisted his father in the management of his business, (cloth manufacture;) but not finding it congenial he entered upon a course of preparation for the ministry of the Gospel, and studied at the seminary at Homerton, London. Being a stanch Nonconformist, and inclined in favor of a republican form of government, he wrote articles which attracted attention, even of the cabinet ministry of that day. He took part in the growing discussions regarding slavery and the slave-trade, along with the Wilberforces, Clarksons, Buxtons, and their compeers.

In the year 1802 he paid a visit to the United States to ascertain for himself the propriety of making this the field for ministerial labors. He was so much gratified that he determined to return and settle here, believing that in this favored land greater freedom of conscience and liberty could be enjoyed than in England. At that time Dissenters were still compelled to use the clergy of the Church of England for certain services which can now be performed by Dissenting ministers. After his return to England, and determination to make the United States his home, he obtained the consent of a young lady of Bath, Somersetshire, to whom he was greatly attached, to cross the Atlantic with him and share his future lot. She was likeminded, an earnest, cheerful, devoted Christian, and possessed of the qualifications which are requisite in one who would share the minister's lot. She had been led to consecrate her life to Christ under the ministry of the Rev. Joseph Hughes, and was privileged to belong to the congregation of the Rev. William Jay. She was one of the earliest teachers who engaged in Sabbath-school work in the city of Bath, and was also connected with families who were noted for their devotion to the missionary work just then enkindling the Christian Churches with renewed zeal for the extension of the Redeemer's kingdom. The Olands, Chaters, and Thomases, known in Baptist annals, were among her kindred. They were married in St. James' Church, in Bristol, September 6, 1804, and shortly after sailed for New York. While here in 1805 he met the notorious scoffer, Thomas Paine, at the house of a bookseller in Maiden Lane, in which interview he obtained from Paine the confession of his motives, and of his capacity

for writing his infamous attacks on Christianity, which was recently republished in the "Christian Advocate." Mr. Bourne's first settlement was at Baltimore, where also for some years he edited the Baltimore "Daily Gazette." About the year 1809 he removed to New Glasgow, Va., and thence to Port Republic, Va. The first Presbyterian church built in that town was erected partly through his instrumentality and for his occupancy. He afterward removed to Harrisonburg, Rockingham County, Va., where he originated and became Secretary of the Religious Tract Society, and also performed regular ministerial duties. While in Rockingham County he came directly in contact and conflict with the system of American slavery as practiced in its palmy days, and his whole soul revolted at the injustice and iniquities which he constantly witnessed. Believing himself to be ordained to preach the truth, he failed not to denounce the evils of the system publicly and privately. He was not satisfied with denouncing the oppressors and the unjust judges of ancient Israel and Judah, but applied the divine oracles to the case of the oppressors in Virginia, and in Rockingham County, in the nineteenth century. This was a style of pungent application to which they were not accustomed, and it aroused bitter opposition in that vicinity. Some of the real Christians rallied round him, and quite a number were led to remove from Rockingham County and settle in the land of freedom in the new regions north of the Ohio River. But his steadfast opposition to the system of slavery was a constant offense to the slave-owners, who determined to get him away from Virginia; but he was equally determined to stay, and proclaim the truth. He was, of course, the object of persistent persecution from "fellows of the baser sort," as well as from professed disciples of Christ. One instance, which occurred in January, 1812, shows the trials to which he and his wife were continually subject. While he was absent on a preaching tour to some other station, a number of the ruffians went to his house, took out most of his goods from the lower story, and destroyed them in the road; they would have demolished all that was in the house, but were told that the lady was sick in the upper part, and some of them, with a little humanity, deterred the rest from going up-stairs to disturb her.

Among many instances of his intrepidity in preaching against

slavery in the very seat of its power, is the following: Being requested by some of his people to preach on the sin of theft, particularly intended for the benefit of the slaves, who were guilty of all sorts of petty thefts, especially of poultry, he complied with the request. He preached a forcible sermon from the eighth commandment, giving the moral and social aspects of the sin in its various phases, not forgetting some wholesome advice to "servants against purloining." After which, and in his peroration, especially addressed to masters, he said, "But what do you think of the sin of kidnapping men and women (made in the image of God) from the coast of Africa, whose whole crime is their color, and stealing and selling them into slavery? What do you think of those who continue the robbery, and sell their children for slaves? If the theft of money, produce, poultry, and other values is so great a crime, what terrible turpitude and depravity does it not evince to sell the image of God, and keep men in bondage?" and more, to like effect. If a bombshell had suddenly exploded in the midst of that congregation, (as actually occurred in churches of Charleston years afterward,) it could not have produced greater alarm and consternation in that audience. When service was over the fierce looks and stern visages of the bulk of the hearers who crowded around him, and their angry remonstrances, showed that indeed a spiritual thunderbolt had fallen upon them from that pulpit, and the lightning flashes gleaming upon them from the sacred page served to light up the moral darkness induced by slavery.

Mr. Bourne was so determined on "carrying the war into Virginia," and maintaining it, that he acquired the art of setting type, and printed his diatribes against American slavery right there. While at Harrisonburg, Va., about 1812, he wrote and published a book called "The Book and Slavery Irreconcilable." It abounded in that style of invective which secured the attention of, if it did not always convert, the slave-owners, and made them more anxious than ever to ostracise and banish him from Virginia. He was a Micaiah to them, constantly prophesying evil to the covetous slave-holders; an Elijah, continually denouncing the judgments of Jehovah upon those who oppressed the poor and needy, "whose own shepherds pitied them not," and "did not feed the flock of the slaughter." In that

book he developed his theory of "immediate abolition without compensation," and, while forcible in argument, it was also terrible in its denunciations. Its invectives are so keen and so pungent as to have formed the model for that style of denouncing the evils of slavery which became afterward so noted in the armory of Garrison, and his friend Wendell Phillips, and others. It was a continuous miracle that his enemies did not kill him. His life was in continual danger, so much so that his wife, the faithful sharer of his toils and sacrifices, lived for years in a state of dread that at any time he might be brought to her lifeless; but he was preserved to ring the alarm-bell at the North; to teach those who would train others "to shout the battle-cry of freedom."

He was compared to Luther, to John Knox, and to Elijah the Tishbite in his zeal against the worshipers of Baal. His denunciations of judgment upon the South and the nation, if they persevered in upholding slavery, were as severe as any of those of the ancient prophets, and read almost like inspired predictions, so literally and accurately have they been fulfilled in the terrible carnage and desolations which attended the tremendous conflict between the forces of slavery and freedom. His opponents among his ecclesiastical brethren of the Presbyterian Church determined to silence him, and drive him from the sacred soil of the "Old Dominion." They followed him with ecclesiastical persecution; the Presbytery of Lexington, Va., suspended him, and presented him to the General Assembly as a setter forth of strange and unacceptable doctrines, offensive to the Churches of that region. Not heeding their "godly admonition," nor paying regard to their suspension, he with greater vigor and boldness denounced the iniquities which he beheld around him. He used his knowledge of the art of printing to publish and scatter his animadversions and denunciations against slavery, and gave himself and his adversaries no rest. Like the apostle, he asked those modern "rulers, elders, and scribes," "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for I cannot but speak the things which I have seen and heard." In obedience, however, to the rules of the Presbytery, he appeared in due form before the General Assembly. There his presence and his arguments forced the question of slavery upon the rep-

resentatives of the Presbyterian Church. The Rev. Dr. Campbell, of Pittsburg, described the scene presented at one of his encounters with the magnates of that venerable judicature as one of exceeding interest. It took place in the city of Philadelphia. Dr. Campbell stated that he could only compare it to the appearance of Martin Luther before the Diet of Worms. On the side of the modern reformer, burning with zeal for the purification of the Church from the pollutions of slavery, were a few sympathizing friends; on the other were almost all the dignitaries of the Presbyterian Church, South and North; the occupants of the places of trust and power, clerical and lay, determined to silence this Antislavery advocate who would turn the Church and nation right side up. The scene was, indeed, one of transcendent interest, for there, in the consciousness of truth and right, and with the keen argument, wit, invective, and eloquence which distinguished him, the intrepid advocate of freedom proclaimed the truth as he held it, showing the modern Israel their sin in harboring slavery within the bosom of the Church. He drew from the armory of the Scriptures "the smooth stones from the brook," and with the sling of his transcendent logical and argumentative power he smote the Goliath of modern slavery some powerful blows. He so far convinced the Assembly by his able vindication of his course, that he was relieved from the ecclesiastical censures, and the suspension was removed. But as he still continued to preach against the system, he was again presented before the bar of the General Assembly, and again the vexed question was brought to the notice of the entire Church. For four successive sessions of the General Assembly, 1815, 1816, 1817, 1818, he compelled their attention, and as the result of these debates the resolutions known as the "Resolutions concerning Slavery of 1818" were passed. Meantime he had been compelled to quit Virginia, whence he removed to Germantown, near Philadelphia. The Minutes of the Presbyterian Church of those years present the case, of course, as favorably as they could for the slave-holding prosecutors of George Bourne, who by Jesuitical cunning endeavored to turn aside the force of his denunciation. The terrible results of the endeavor of that Church to compromise between the truths of the Gospel and the evils of slavery demonstrate the necessity

for promptness in resisting the beginnings of evil policy in the Churches.

After a few years' service in Germantown he was called to preside over the Academy at Sing Sing, Mount Pleasant, Westchester County, N. Y., and also to take pastoral charge over the Presbyterian Church there. In 1823, while at Mount Pleasant, he published a work called, "Lectures on the Progress and Perfection of the Church of Christ." In this book he concentrated the history of the Church, and in a very lucid manner portrayed its passage into the "Wilderness:" the heresies, persecutions, wickedness, and worldliness of the Anti-Church and Antichrist, which persecuted the true Church; unfolding also its gradual emergence out of the Wilderness, and with prophetic eye bringing to view the coming glory of the millennial kingdom.

About the year 1824 he was called from Mount Pleasant to take charge of the Congregational Church just commenced at Quebec, Canada, of which he was the first pastor. Here he beheld in full array "the Woman sitting upon the scarlet-colored Beast, and arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls." In Quebec, at the time, Romanism was dominant, the Romish hierarchy had complete control over the entire province, and Mr. Bourne was now placed where he could observe with his penetrating eye the actual workings of a system to which he had given much attention and study. He now witnessed the evils of the system when it exercised unlimited power over its votaries. The slight check upon it from the nominal control of the British Government did not extend to social life, and Romanism had full sway. At that time, whenever the processions of the "Fête Dieu," "Corpus Christi," or other festivals of the Papacy, passed by, every one was compelled to kneel, or take his hat off, before the "Host" and the hierarchs accompanying. The few Protestants who then resided at Quebec chafed under the yoke, but George Bourne set them an example which animated their courage to resist compliance with the custom of "bowing down to idols." He passed, whenever necessary, with no recognition, made no obeisance, and yielded no homage to Rome's mandates. The priests and hierarchs were angry and alarmed when they saw that his example was

followed by the Protestants, and that, in so far, their prestige was being injured; but he cared for neither their frowns nor their threats. On the contrary, he began preaching against the errors of Rome with all the intrepidity which had marked his course in Virginia against slavery. Very soon he originated, and became Secretary of, the Quebec Bible Society, auxiliary to the British and Foreign Bible Society. He was also interested in the formation of the Literary and Historical Society of Quebec. He devoted much of his time to the study of Romanism from its authorized books, and from the practical exhibition of its results, as witnessed at that time in Quebec and in Canada generally. A good story is told of the manner in which he foiled a Romish priest and made him afraid to destroy Protestant Bibles. Mr. Bourne would loan copies of the Scriptures to any Roman Catholic who could be induced to read them. On one occasion a priest discovered a Romanist reading the Bible, and, demanding it from him, he carried it away to his own house so that the man "should not be injured by reading a heretic's Bible." The Romanist soon informed Mr. Bourne what had occurred; he at once put on his hat, and, taking his walking stick in hand, he proceeded to the priest's house, asked for him, and demanded the book. The priest at first refused, alleging that he had a right to take any heretical book away from his parishioners. But Mr. Bourne was too sharp for him; he told the priest that the book was the property of the Bible Society, and that if he did not return it to him before twelve o'clock next day he would have him arrested on the charge of robbery. The priest returned the book before that hour, and did not have the pleasure of making an *auto-da-fé* with it.

It required great courage to compel the priest to return the book, as the bigotry and hatred of heretics belonging to that sect was rampant at that time in Quebec, and his life was there at all seasons in danger in consequence of his fearless attacks upon the Papacy. He maintained the conflict, however, with great vigor, and became not only the champion of Protestant Christianity, but the emancipator of Protestants from the subserviency which had induced them to wink at compliance with Romish exactions. While other champions have arisen who have done valiantly for the Church of Christ against Rome, to

him belongs the credit of taking the early lead in the conflict against the Papacy in the United States. Having thoroughly investigated the system in Canada, he beheld with alarm the prospect of its growth in the United States, from the European immigration which commenced to increase in volume about the year 1828. He perceived that American Protestants knew but little of the dangers to be apprehended, and that few of the ministers knew much about the Papacy from actual experience of its power. He determined to return to New York and make it his special duty to withstand the inroads of Romanism, and arouse the attention of American Christians to the true character and design of the Papacy, and to the dangers which would environ the Republic should Popism gain ascendency. With this design he removed to New York in October, 1829, and on the first day of January, 1830, he commenced the publication of the "Protestant," the first journal published in America devoted to the Antipapal controversy. Its prospectus was commended by scores of the leading ministers of the various branches of the Church.

His trumpet blasts awoke the sleeping genius of Protestantism, and although many thought that his solicitude for the safety of the Republic, and of the Churches, was greater than necessary, and that his style of attack lacked in the *suaviter in modo*, yet none questioned his great ability to conduct the controversy which he originated against Romanism. Subsequent events have shown the guiding hand of Divine Wisdom in sending him to Canada to acquire that insight into the Papal system which fitted him afterward to arouse the Christian Churches to the conflict against its errors. When he raised the standard of Protestantism, in 1830, in New York, there was no "Protestant Society," no "Christian Alliance" or "Christian Union," to stand behind and encourage him. As with his work against slavery in Virginia, he had to commence single-handed, unsupported by any association. Having for years confronted the devotees of Rome in one of its chief strongholds, and waged bitter contest against them, and possessing an exhaustive knowledge of the rise, progress, and continued apostasies of the "Antichrist," the pseudo-Church "which persecuted the saints," he was not particular in his choice of epithets wherewith to characterize its hierarchs, its priest-

hood, and its false doctrines. Being profoundly versed in scriptural and prophetic lore, the strong terms and trenchant language used by the apostles concerning the predicted apostasy seemed to come first to his hand and tongue. Hence his writings abound with the epithets of the Apostles John, Paul, and Peter, concerning the "Man of Sin;" "Son of Perdition;" "Babylon the Great;" "the Scarlet Beast;" "the great Harlot;" "deceivers;" "false teachers;" "lying wonders;" "strong delusions," etc. He used the words Babylon and Babylonians interchangeably for Rome and Romanists. As he did not believe Romish baptism to be valid; Romish priests to be ordained ministers of the Gospel; the Romish mass a Divine ordinance; or Mariolatry and Papacy to be true Christianity, he conformed his language to his belief. The Romish house of worship to him was a "mass-house;" priests, "mass-mummers;" and convents and monasteries, "cages of unclean and hateful birds."

This style of language, so common among the Reformers, and among the sturdy Covenanters and the Irish Protestants of that day, while it served to stir up Protestants, did little toward the conversion of Romanists, who, being unaccustomed to the scriptural language of the apostles, supposed that they were the objects of a tirade of abuse, and, shutting their ears, failed to understand the force of his arguments and demonstrations drawn from Scripture, history, and reason. He frequently met the fierce opposition of men influenced by prejudice and passion, who could not bear in patience his exposition of the doctrinal errors and "pernicious ways" of their priestly leaders; but he braved all the storms which he raised, and accomplished his purpose of arousing Protestant Christians against the insidious designs of the Jesuits and other emissaries of Rome in the United States. He had the satisfaction of being at last supported by a goodly array of the ministry and the wise-hearted among the laity who influenced public opinion. He was the originator of the "Protestant Reformation Society," which led to other associations, the Christian Alliance being one of them; these after a time united, and were merged into the "American and Foreign Christian Union," a society which for many years maintained a good conflict against the Papacy.

He continued the publication of the "Protestant" for three years, and a constant controversy against the hierarchy of Rome; preaching and lecturing incessantly against Romanism, and pointing out the political dangers which have been so lamentably verified since the control of the Tammany Hall organization passed into the hands of the hierarchy, by the connivance of ambitious and designing political demagogues. Dr. W. C. Brownlee became his principal coadjutor, and the "Protestant Vindicator" succeeded to the "Protestant," which maintained the controversy for some years longer. But he did not forget his ancient foe, slavery; he was equally devoted to the destruction of that iniquitous system, and as a result of his labors, coupled with those of Mr. Garrison, who had established the "Liberator" in Boston, in 1831, the "American Antislavery Society" was formed. Thereafter his attention was divided between the two foes of the Republic and of a pure Christianity. He traversed the Eastern and Middle States extensively, lecturing and preaching against either of them or both, as seemed necessary. It was said of him and of his associates, as of the apostles at Thessalonica, "Here come those who turn the world upside down." Besides his constant labor of editing, preaching, and lecturing, he wrote miscellaneous articles chiefly against the "twin systems of error," and several books intended to arouse the sympathies of the North against slavery.

Under the title of "Picture of Slavery in the United States," he published his former work, originally printed in Virginia, "The Book and Slavery Irreconcilable," adding largely to it from his personal recollections of the system and its evils, and illustrated with pictures of scenes that had occurred under his notice there. He also published "Slavery Illustrated in its Effects upon Woman," depicting the terrible social evils resulting from the complex features of Southern society, and the laws regulating slavery. These publications drew upon him a storm of censure and abuse from the South, and denunciations from the proslavery press and ministry of the day, but opened the eyes of the lovers of freedom, and nerved them to greater boldness. These books contain the system of "abolition without compensation" which became the shibboleth of the Garrison wing of Abolitionists.

Picture of Slavery.

To those who have not seen the volume it may be well to present a few extracts from Bourne's "Picture of Slavery in the United States," the first portion of which embodied much of the text of the book published by him in Harrisonburg, Va., about the year 1812. In one of the paragraphs of the introductory chapter the following appears:

Will subsequent ages credit so monstrous a statement—that *preachers of the Gospel* eighteen hundred years after angels had sung "On earth peace, good-will to men!" were proverbially devoted participants in all the enormities and iniquity of man-stealing?—P. 9.

That any person should have effrontery sufficient to commence and persist in an infernal trade with the bodies and souls of men, where the illumination of the Gospel determines our duties, responsibility, and destiny, is proof, more than ample, of the innate tendency of the human race to every moral obliquity. What apology shall be patiently heard at the present era for upholding a traffic which necessarily includes every species of iniquity, and which is the offspring of an unhallowed avarice that conducts to hell?—P. 9.

The conduct of religious professors and rulers loudly demands the severest castigation.—P. 10.

Slavery originated in avarice, indolence, treachery, evil concupiscence, and barbarity; and its constant fruits have been robbery, disease, FAITHLESSNESS, profligacy of every species, and murder. Crimes of every degree, and blood-stained with all hues of *atrocity and cruelty*, have incessantly marked its course, until, after three hundred years of infernal desolations, the long-suffering of God and the patience of man are almost exhausted.—P. 81.

Effects of Slavery on the Slave-holders.

1. The first effect of slavery. It inflames them with haughty self-conceit.

2. A marble-hearted insensibility.—P. 86.

3. They become sensual, and lose that instinctive pudicity which God, for the wisest and holiest purposes, has implanted in the hearts of mankind.—P. 87.

4. Slave-holders are always irascible and turbulent.—P. 98.

5. It destroys every correct view of equity, and fills the practitioner of the system with all injustice and knavery.—P. 104.

6. It renders men violent in cruelty.—P. 122.

7. It is the prolific source of all infidelity and irreligion.—P. 131.

The illustrations used in connection with the foregoing propositions were so startling as to arouse that intense aversion to slavery at the North that marked the controversy. In his prelude to this portion of his book he says:

> Time and labor are too precious to be wasted in boyish fencing with a blunt lash, and shooting, children-like, with pop-guns.
>
> THE PRESENT CONTEST IS A WAR FOR THE EXTERMINATION OF SLAVERY!
>
> The period has arrived when slavery must be entirely abolished. To tolerate its abominations for an hour extends a pestilence through the Union, adds fuel to the volcano which is ready to burst forth with all its devastating fury upon the Republic, increases a mass of moral corruption which now is mortifying in the body politic, and with the most open, provoking effrontery calls for the vengeance of Heaven, and the retributive curse of God upon our guilty country. What citizen with a sane mind can possibly suppose that the righteous Arbiter of Providence will much longer permit a horde of oppressors, haughty, presumptuous, "past feeling, without natural affection, implacable, unmerciful," profligate, unrighteous, turbulent, persecutors, cruel, impious in principle and filled with all practical ungodliness, to doom two millions of our fellow-immortals, American citizens, to every contrivance of misery and vice here, (and to hell hereafter,) only to gratify their atrocious hardheartedness and lusts, and to glut their insatiate thirst for despotism and blood?
>
> The only effectual and Christian method to remove the danger and curse of kidnapping, with all its ferocity, anguish, and crimes, is evident: instantly, universally, and altogether, to proclaim liberty to the captives, to loose the bands of wickedness, to undo the heavy burdens, to break every yoke, and to let the oppressed go free.—P. 136.

It was from these and other like statements in regard to slavery and the slave-holders, that the early abolitionists drew their "inspiration" in their attacks upon that system. Accepting these views and principles, Mr. Garrison received and held aloft the abolition standard on which these legends were inscribed: "Abolition without compensation;" "No compromises with slave-holders;" "No communion with men-stealers;" "The contest is a war for the *extermination of slavery*."

The results of their efforts have become historical, terminating only after the moral warfare became first political, then sectional, and finally an armed strife involving the loss of over a million of lives, five thousand millions of dollars, and a legacy

of two thousand millions of war debt, and hundreds of thousands of widows and orphans. Had the energies of the three Pioneers been devoted to the work of insuring the passage of laws securing to the slave-owners one thousand millions of dollars in bonds, payable from proceeds of revenues and lands, it is possible that the terrible price paid for the freedom of the slaves might have been saved. But "what might have been" cannot be known until the last scene in the grand displays of divine Omnipotence shall have been enacted, the great books of God's Omniscience shall be opened, and the universe shall resound with glad hosannas and hallelujahs to Him "who doeth all things well."

As a corroboration of the fact that the opposition to slavery sprang from within the pale of the Churches, and not merely from the benevolent impulses of humanitarians, the following extracts will be timely. At the close of the "Picture of Slavery" is an article entitled

MANSTEALING AND SLAVERY DENOUNCED BY THE PRESBYTERIAN AND METHODIST CHURCHES.

At a meeting of delegates to form a National Antislavery Society, convened at Philadelphia, December 4, 1833, it was

Resolved, That George Bourne, William Lloyd Garrison, and Charles W. Dennison, be a committee to prepare a synopsis of Wesley's Thoughts on Slavery, and of the Antislavery items in the note formerly existing in the Catechism of the Presbyterian Church of the United States; and of such other similar testimony as they can obtain, to be addressed to Methodists, Presbyterians, and all professed Christians in this country, and published under the sanction of this convention.

In conformity with that appointment the committee selected from the records of the Presbyterian Church every article of general interest which adverts to this momentous subject. This they published under the title of "Presbyterianism and Slavery." They also published, under the title of "Methodism and Slavery," all that is admitted as obligatory in the Methodist Discipline, with every thing material in the tract of John Wesley respecting slavery.

These, with other valuable articles, appeared as an Appendix to the "Picture of Slavery," and afford important aid to those who seek for information upon those topics.

Many of the old citizens of New York remember the bitterness of the contest, the stormy meetings, the continual uproar,

and the frequent mobs and riots which the Antislavery controversy occasioned in New York as well as in numerous other localities. Some have thought that, if the doctrine of "compensated emancipation" had been presented instead of Abolition, the result would have been achieved without the terrible expenditure of life and treasure which eventuated. Others believe that no moral suasion or offered compensation could have removed the curse of slavery, and that it is useless in this case to speculate on "what might have been"—we know what was, and what has been—and that perhaps Divine Justice required the awful retribution of blood for blood. In this view it would seem that this eminent servant of God was *conscious of a mission*, that he could not avoid the duty allotted to him, and that his courage, fidelity, and intrepidity were bestowed upon him to enable him to discharge the task. A striking instance of his courage was admiringly related by the late Thomas Downing and by Dr. Henry Highland Garnet, as occurring during the Antislavery riots in New York about the year 1834.

An Antislavery meeting was held at Broadway Hall, in Broadway above Howard Street, next to the famous Tattersalls. That large, quaint building stood gable end to the street, and its sloping roof descended just below the side windows of the hall of meeting. Among other noted speakers Mr. Garrison was present; while the exercises were progressing, an onslaught was made upon the meeting by the "plug-uglies," "butt-enders," "subterraneans," and other ruffians, sworn to exterminate the Abolition fanatics. Armed with sticks and clubs, and with a furious noise, they rushed upon the terrified audience, aiming particularly, however, at the rostrum and the speakers. Mr. Garrison was safely got away through one of the side windows. George Bourne stood forth to receive the "Tammany Braves," and placing his cane before him with hands extended he said, "Stand back, ye villains! what do you want here? Stand back, I say!" The leaders and the advancing band stood still for a moment in astonishment and mute admiration of the courage of the burly looking "dominie," whose splendid physique and fearless eye showed them an undaunted foe. At last one of them swung his hat, and cried out "Three cheers for the dominie!" which they gave with a

will, and, leaving him unmolested, they chased out the remainder of the audience, who were glad to escape without personal violence. Garrison, the special object of their venom, escaped unharmed. The Pioneer of Antislavery and "Antipopery" had so frequently faced excited crowds and angry mobs as to be quite prepared for such demonstrations. But the limits of this sketch permit only a glance at his persistent labors in his busy ministerial life of over forty years, during which he originated and took large share in the arduous work of the great controversies mentioned, in their preliminary stages. Shortly after his return to New York from Canada, he united with the Reformed (Dutch) classis of New York, of which he continued a member until his death. His first pastoral charge in New York was in Provost-street, (now Franklin,) afterward at Houston and Forsyth Streets, and subsequently at West Farms, but most of his time was devoted to the controversy against Popism and slavery.

In addition to his labors of preaching, lecturing, and journeying in forming Antislavery and Reformation societies, he edited and had republished many of the controversial works of the sixteenth and following centuries. Among others Fulke's "Confutation of the Rhemish Testament Notes, and the Rhemish Testament;" Baxter's "Key for Catholics, or Jesuit Juggling;" Scipio De Ricci's "Female Convents;" "Secreta Monita," of the Jesuits; "Taxatio Papalis;" "History of the Waldenses;" "Middleton's Letters from Rome;" "Luther, on the Galatians;" "Davenant on Colossians;" Bower's "History of the Popes," etc.

Mr. Bourne was one of the most indefatigable students and workers of his day. He was scarcely ever without pen and paper, or book, in hand, even at his meals. In addition to the constant demand upon him for matter for his paper, he was incessantly preparing articles for magazines, editing and indexing books; reading, revising, and preparing books for the press, for the Harpers, the Appletons, and other publishers. To avoid "rusting out" he was also engaged lecturing and preaching, Sabbaths and week-days. Very few men surpassed him in the variety and extent of his literary acquirements. To great mathematical knowledge he added large attainments in philological lore, and as a linguist he ranked high.

His proficiency in the Hebrew language was shown in his preparation of the English-Hebrew portion of Roy's Hebrew Lexicon. His memory was exceedingly retentive, and was stored with treasures culled from the richest sources. It was said of him that he was a living concordance, gazetteer, Bible dictionary, etc. His general style of preaching was extempore and incisive. He was a fluent speaker, forcible, convincing, eloquent, and at times terrible in his denunciations of the giant evils and iniquities of this era. Multitudes thronged to hear him wherever he was announced to speak upon these topics. Rev. Dr. W. C. Brownlee was wont to say, "There were two men to whose preaching he *always* listened with delight—Rev. Dr. Alexander and George Bourne." Among the books of which he was the author are the following, in addition to those referred to: "Picture of Quebec," "Old Friends," "The Reformers," "Lorette, the History of a Canadian Nun;" also, his masterly analysis of the history, doctrines, and practices of the Church of Rome, published under the title of "American Text-Book of Popery," and "Illustrations of Popery." This was pronounced by Rev. Dr. Dowling, compiler of the "Pictorial History of Romanism," the best compendium on Popism, especially for ministers and students, that has ever appeared. It was the result of forty years of study and thorough acquaintance with every phase of the controversy. It is the concentrated information derived from over seven hundred volumes of writings of the most noted doctors, bishops, deans, cardinals, saints, and popes of the Romish Antichurch, and of the Greek, Oriental, and English Churches, and of the "Fathers" and historians of the first four centuries. It is a picture of Romanism drawn from its own records, chapter and verse being given for every quotation. It contains also a chronological table of the date of every corruption and innovation upon the apostolic simplicity and primitive usages of the Churches of Christ. The argument from history which he has thus presented is a very strong one against the pretensions of the Papal hierarchy to be "the Church of Christ founded by the Apostle Peter." He has therein demonstrated it to be the mystical Babylon, begun in apostasy from the faith, amplified by succeeding teachers of errors during centuries of increasing corruption, and fully displayed as the Antichrist by the Council of Trent.

Mr. Bourne possessed a cheerful disposition, and the fruits of pure and active religion were manifested in his daily walk and conversation. His faith was ardent; no doubts of the sovereignty of God or of the final accomplishment of his designs ever entered into his mind. His discriminating eye beheld in the events of the passing period the glimmering of the dawn which precedes the rising of the millennial day. He recognized the approach of the Sun of Righteousness who will dispel the moral darkness of pagan and papal superstitions, and believed that the predictions of the Divine oracles in regard to the "Mystery of Iniquity" are in process of fulfillment; and in the expositions of those prophecies he constantly delighted. Religion was the medium through which he viewed all sublunary things, and to which all his labors were made subservient. His love of the truth was so strong, and his zeal in its defense so great, that sometimes he appeared to transcend the limits of gentleness in his controversial writings. This was partly the result of an ardent temperament, and partly because of his own keen perception of the truth; owing to this he did not so well realize the position of some of those in mental darkness, who, from wrong education, powerful discipline, evil habits, innate proclivities, and selfish bias, were impervious to the light, and yet might be better approached by gentle arguments than by open denunciation. Some have supposed that, at times, more of the *suaviter in modo*, combined with his *fortiter in re*, would have rendered his labors still more extensively useful in the conversion of the devotees of Rome and of slavery; but no one doubted his whole-souled devotedness and sincerity in his life-work of the destruction of those evil systems. With regard to other matters, and in the social relations of life, Mr. Bourne manifested cheerfulness, kindly interest, and sympathy toward all. In personal appearance he was agreeable and prepossessing; of a vigorous frame and robust constitution; affable in manner, ready in conversation, and beloved by those who knew him best. He seemed to be in most respects eminently qualified to be the leader in developing one of those momentous changes in society which mark the onward progress of the race.

In all the great movements in human affairs and events which have changed the current of history, or of reforms which have turned human activities into new channels, one in-

dividual has been usually selected or permitted by Divine Providence to "blow the trumpet," to "sound the alarm," and marshal the forces to the conflict. The cause and the individual at the outset are almost identical, and the "trumpeter," usually also the standard-bearer, has frequently had to advance to moral battle-fields almost alone, depending upon the aid of an Almighty arm, (invisible to others.) While thus beginning to attack the strongholds of error, responsive minds and sympathetic hearts gather round the messenger; the cause is extended by agitation and strengthened by accessions, until, after much conflict, often "*vi et armis*," the victory is accomplished.

It was thus with the originator of the "Antislavery conflict." Believing that all other preceding modes and plans of opposing slavery were futile and incompetent for the mighty task, he felt called upon to institute a new form—that of

IMMEDIATE AND UNCONDITIONAL EMANCIPATION.

He looked upon slavery not merely as an evil, but as a SIN, and consequently his message was "to stop sinning!" "For that there is no excuse or allowance." Other plans had regarded slavery as an evil to be mitigated or removed by pliant means and remedial measures; his method viewed slave-holding as the giant sin of the country, to be destroyed root and branch without remedy. With that view of the subject he entered into the moral conflict, with nothing but the sling of argument, and the smooth stones of God's word, at a time when the leaders of the American "Israel" were either quiescent or terrified by the "giant" of slavery. The testimony of John Wesley against slavery as "the sum of all villainies" was already hateful to Southern Methodists, and Northern Methodists were learning to whisper the adage with bated breath, for fear of offending "their Southern brethren," and the testimony of the Book of Discipline against the system was practically ignored. George Bourne arraigned not only the Presbyterian Churches for their complicity with the system, but notably the Southern Methodist and Baptist Churches as well. By his "Picture of Slavery," and by his labors among the Methodist Churches, North, he aroused many of the Northern preachers to that enthusiasm for liberty which culminated in the division of the M. E. Church.

The Southern Churches regarded George Bourne as an "agitator," a "firebrand," a "disturber of their peace," and the Northern proslavery ministers and presses opposed and calumniated him with much vigor. Religious newspapers, which then bespattered him with reproaches and ridicule, have, since the edict of Emancipation, been loud in praise of those who carried out his plans and methods. Some have had the candor to admit that his estimate of slavery and his prescience far excelled their own.

The limits of this sketch will permit no further extended notice of his busy life. Toward its close he gave his principal attention to the contest against the papal hierarchy, leaving that against slavery to the abolitionists under Mr. Garrison, and the antislavery men under their various names and leaders. He was for some years acting editor of the "Christian Intelligencer," the organ of the Reformed Dutch Church, in whose office, then situated in Fulton-street, the present site of the Fulton-street Union Prayer-Meeting, he received the heavenly message to "come up higher." On the afternoon of November 20, 1845, while seated in his usual place reading his letters, he was seized with an attack resembling apoplexy. Physicians were sent for, but in less than forty minutes, and before their arrival, he had calmly breathed his life away. The attack was pronounced one of heart disease. So far as mortal judgment can decide, he was ready for the glorious change, and "made meet to be partaker of the inheritance of the saints in light," having long enjoyed "the peace of God, which passeth understanding," through faith in our Lord Jesus Christ. Thus ended, in the sixty-sixth year of his age, the life of the intrepid pioneer of antislavery. The funeral services were held in the Middle Dutch Church, corner of Lafayette Place and Fourth-street, on the Sabbath following, the 23d of November. Rev. Thomas De Witt, in the course of his remarks, said of him, that, like as was said of John Knox, the Scottish Reformer, "There lies one who never feared the face of man." To use the language of another, who ardently loved him—Lewis Tappan:—

Thus has fallen an intrepid advocate of human rights, with his harness on, in a vigorous old age, after a life of singular health, activity, and usefulness. His death is a severe loss to the Anti-

slavery cause, the cause of Protestant Christianity, and the Republic of Letters. Throughout his whole life he was an example of laborious efforts for the intellectual, moral, and physical good of his race. He was the vindicator of oppressed humanity, and labored incessantly for the deliverance of men from political, ecclesiastical, and physical bondage. He was as bold and uncompromising as John Knox, and dealt hard blows, but not with an unamiable temper, upon the foes of truth, freedom, and Christianity. He was a man of wit, keen in his invectives, and terrible in his rebukes. He was honest, sincere, frank, intrepid, self-denying, laborious, "fearing neither wicked men nor the devil."

This concise and eloquent analysis of his character and labors was from one of his coadjutors, who knew him long and intimately, and rendered him much aid in doing his life-work. His opponents, who received the hard blows which he dealt at the false systems which he attacked, perceived only the sterner side of his character, and supposed him to be severe and harsh in temper, but he was only so against systems and those who supported error knowingly; to others he was affable, genial, and tender, always ready to sympathize and side with the oppressed of every nation.

It would appear, as has been said, as if he were "conscious of a mission," and could not rest while the American Churches tolerated slavery. Like the ancient prophet, applying the words to our American Israel, he could say, with burdened feeling:

> "For Zion's sake I will not hold my peace,
> And for Jerusalem's sake I will not rest,
> Until the righteousness thereof go forth as brightness,
> And the salvation thereof as a lamp that burneth."

Art. VI.—THE METHODIST ECUMENICAL CONFERENCE.

Now that the Methodist Ecumenical Conference, which was held in City Road Chapel, London, September 7–20, 1881, has become an accomplished fact, and has entered into history, it may be proper to inquire whether the results realized, and likely to be realized, justify the toil, time, and expenditure involved in the holding of such a Church Council. What were

the expectations of those who persistently urged forward the great movement, is matter of record.

In the first address sent forth by the Committee of Correspondence appointed by the General Conference of 1876, the following considerations were presented in favor of a General Methodist Council:

That such an Ecumenical Conference would be a great blessing to the Church and the world can hardly be questioned. It would tend to harmonize and unify the different Methodist organizations, to break down caste and local prejudices, and to bind together in closest fellowships a people essentially one in doctrine, spirit and purpose. It would lead to such adjustments of the missionary work as to prevent friction and waste. It could not but be extremely suggestive in regard to modes and agencies for the more successful performance of the Church's work of evangelization.

It would, doubtless, give a great impulse to the cause of Temperance and of Sabbath observance, to Sunday-schools, and to all the beneficent activities of the Church. The relation of Methodism, as a whole, to education, to civil government, to other Christian bodies, and to the world-wide mission work, would certainly come to be better understood. In a word, an increase of Christian intelligence, of conscious spiritual power, and of faith in the redemption of the race from the bondage and degradation of vice and immorality, would, without question, be realized. A more earnest consecration, an intenser glow of enthusiasm, a more daring purpose of evangelism, and, consequently, more powerful revivals and larger beneficences in every department of Christian endeavor, would mark the future progress of the Church. Such an Ecumenical Conference of Methodists would, moreover, attract the attention of scholars, thinkers, and reformers, and would lead to a discussion of the movement, and of the whole Methodist history, work, and mission, in every leading newspaper and periodical in Christendom. Methodism has every thing to gain and nothing to lose by this discussion.

The General Conference of the Methodist Episcopal Church, South, adopted a report favoring the proposed Conference, May 8, 1878, which contains the following words:

The great achievements of Christianity have, however, always been the *unseen*, the "mighty working" of a kingdom which "cometh without observation;" and we should look for the greatest and most pervasive benefits of an Ecumenical Conference of Methodism in its effect upon the *spirit*, the *experience*, the *hopes* and *zeal*, of so great a people. The dying words of our father under God, "The best of all is, God is with us," would have a new meaning to those assembled in such a Conference, and "the

fruit" of such a state of mind communicated to those who sent them "would shake like Lebanon."

Other Methodist bodies expressed similar convictions, and there were individuals of prominence and influence in every part of the Methodist domain who were enthusiastically in favor of the movement. But, on the other hand, "some doubted," a few "snuffed at it," and many were indifferent. The time has now come to consider results. The first Methodist Ecumenical Conference is already a thing of the past. Something has been secured in the way of achievement. A great fact has been imbedded in Methodist history, a fact which, in the judgment of many, marks an epoch in its marvelous career. We may, doubtless, as a world-wide body, represented in a constituent assembly, lift up our Ebenezer with pious assurance. and say, "Hitherto the Lord hath helped us."

That the Conference, in every particular, met the expectations of the Church, or realized the ideas of the projectors, is not to be presumed. The work was new, the distances for correspondence and intercourse great, the modes of ecclesiastical procedure in the different Methodist bodies somewhat diverse, the convictions as to what might, or might not, properly be introduced into such an assembly wide apart, and the necessity for compromise and conciliation on all sides quite imperative. The leading men in the different Methodist bodies in many cases did not know each other except by general reputation, and in some instances had been long alienated from each other. There had been separation, strife, hot blood, and the clash of arms; and to some extent the noise of the battle still sounded, and the wounds received were not wholly healed. The rules and regulations adopted for the government of the Conference were differently interpreted on opposite sides of the Atlantic, and needed careful re-adjustment after the sessions had commenced. The restrictions imposed were, perhaps, needlessly severe; but an excess of caution was to be preferred to even possible disturbance of harmony. With increased confidence will come larger liberty, and another Ecumenical Conference will assemble under quite different conditions. It was necessary that every Methodist body should be represented on the programme, and this prevented, in some instances, the best possible selection of essayist or invited speaker. The denomina-

tional relation as well as the competency of the candidate had to be considered. But the intellectual loss was slight, and the fraternal gain immense. Some topics required ampler discussion, and should have been allowed extended time, but such an arrangement would have brought more prominently to the front the leading men of the larger Methodist bodies; for the range of selection is much wider in those bodies. It was proper that the black man should have his place as well as the white; the mission fields in common with the home Churches were entitled to consideration; and not only ministers, but also laymen, had to be given an opportunity. It would have been better far for universal Methodism if Australia had been represented on the programme of exercises and in the chair of the Conference, even though some of the most eloquent voices of British Wesleyan Methodism had been silenced, and one less of her distinguished leaders had presided over this great Methodist convocation. In regard to the presidency of the Conference, it may be added, the committee of arrangements met with the same kind of embarrassment as in the selection of speakers. It was important that every great division of Methodism should be represented in the chair of the Conference. But the best men could not always be secured in this way, and a change of presidents every day involved some inconveniences. The Episcopal Churches could unquestionably have furnished the ablest presidents; but none of us would have been satisfied if the non-Episcopal bodies had not been represented in that high office. As it was, the British Wesleyan Conference, the Methodist New Connection, the Primitive Methodist, the United Methodist Free Churches, of Great Britain; and the Methodist Episcopal Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, and the Methodist Protestant Church, in the United States; and the Methodist Church of Canada, had each its chosen representative in the chair of the Ecumenical Conference.

That this Methodist Pan-Council, notwithstanding all these difficulties and embarrassments, was a success, has been a blessing to the Church, and will be productive of great good hereafter, may be maintained from a number of considerations.

1. It was something that such a Conference was assembled; that every Methodist body, with no notable exception, was

represented; that of the four hundred chosen delegates hardly a score were absent, and they only because of sudden Providential hinderance; that many laymen were included in the list of members and were interested participators in the proceedings; and that the Conference, as a whole, was fairly representative of the business ability, the social position, the beneficent activities, the ripe culture, the earnest evangelism, the organized work, the brain, the heart, and the life of universal Methodism. Such a body was entitled to respect, and it received it.

2. There was genuine fraternity and growing fraternity from the beginning to the end. Men who parted in anger thirty years ago, and who had not spoken to each other since, met as brethren, shook hands in friendship, and wept and worshiped together, as they remembered how the Lord had brought again Zion. Delegates from the United States, Episcopal and non-Episcopal, from the North and from the South, passed days and weeks in each others' society, in travel and in the Council, without ever a harsh word being spoken, without a feeling of unkindness, and without a question that they were all one in Christ Jesus. The different Methodisms of the world came better to know and more highly to appreciate each other. Brotherly love was immensely increased. It was plainly seen that, with different polities, and working in various ways, the several Methodist organizations all cherished the same doctrines and sought the same end. The members of the Conference had a common religious experience, and whenever a vital truth of the spiritual life was touched the same thrill of love and sympathy stirred and united all hearts. Never before in the history of Methodism was the feeling of brotherhood among all branches of the family so tender and powerful as it is to-day. The members of the Council mingled freely together, and who were Bishops, who ministers, and who laymen, could not always be easily determined. The example of such a spirit of unity and fraternity is of inestimable value. It is an edifying spectacle to the Christian world.

3. If any measure of the wicked spirit of caste remained in the Churches of Methodism, it must have been fatally struck down at this Ecumenical Conference. The black men who were delegates were treated precisely as if they had been white men. There were no distinctions whatever. The seats

assigned to the representatives of the colored Churches were as desirable and prominent as any seats in the house. Men of African descent had their places on the programme side by side with the ablest ministers and most distinguished laymen of the Caucasian bodies. Rev. William Arthur, M.A., and Bishop L. H. Holsey, of the Colored Methodist Episcopal Church of America, were called to the platform at the same time, one as essayist and the other as invited speaker. So also of Rev. Joseph Wood, M.A., Primitive Methodist Church, and Rev. J. M'H. Farley, of the Methodist Episcopal Zion Church, who bought himself and his wife and children out of slavery. The Rev. Bishop D. A. Payne, D.D., African Methodist Episcopal Church, was followed by Rev. Joseph Kirsop, of the United Methodist Free Church. Rev. Charles Garrett, British Wesleyan, read an essay, and Rev. E. W. S. Peck, one of the colored delegates of the Methodist Episcopal Church, delivered the invited address. Rev. Bishop J. P. Thompson, of the African Methodist Episcopal Zion Church, discussed, in an essay, "Innovations upon Established Methodist Usages and Institutions," and Rev. Dr. S. Antliff, of the Primitive Methodist Church of Great Britain, filled the place of invited speaker. The colored brethren took their full part in the voluntary discussions. They seemed to be readily recognized by the chair, and were listened to with an interest amounting almost to greediness by the British public—a fact which they were not slow to perceive. In society they were every-where welcomed and treated with marked consideration. They dined with Reverends and Honorables at the table of the Lord Mayor of London, and at the most exclusive boards of the aristocracy of English metropolitan Methodism. One of the African delegates declared that he did not know that he was black except when he looked in the glass. The Business Committee placed in the chair of the Conference, September 17, Rev. Bishop D. A. Payne, D.D., the senior superintendent of the African Methodist Episcopal Church, and no delegate hinted dissent. The gentle and self-possessed Bishop performed his duties to the entire satisfaction of the Conference; and, in response to his invitation, such men as Rev. Dr. J. M. Reid, Rev. E. E. Jenkins, M.A., ex-President British Wesleyan Conference, Rev. Dr. J. H. Rigg, and Rev. R. S. Maclay, D.D., came forward and dis-

charged their assigned duties. Who will say that that day in City Road Chapel was not an eventful one in the history of Methodism, and in the progress of the race? But what would have been thought of the man who, twenty years ago, had made a prediction that, in the year 1881, a negro Bishop would preside, in the city of London, over a great Ecumenical Conference, representing the Methodism of the world?

It deserves to be placed on record that the colored brethren bore themselves with meekness and becoming modesty in the midst of their many honors, and that their part in the exercises of the Conference and in the outside meetings was, in the main, most creditably performed. It ought also to be stated that the men of African descent were treated with no more respect and kindness by any person than by the delegates of the Methodist Episcopal Church, South. In the Conference and out of it, they were as courteous and brotherly in their bearing toward the colored representatives as if they had been the recognized leaders and princes of the Methodist Israel.

4. This Ecumenical Conference has certainly secured for Methodism a more general consideration, from all classes, in all countries, than it had ever previously received. The secular as well as the religious journals have discussed the great movement which, beginning with the Wesleys and their fellow-laborers, has extended into all lands, and won its triumphs among all conditions of mankind. Some of the criticisms of the Conference and of Methodism have been unjust, snarling, and captious, but these have been the exception and not the rule. In general, the public journals have candidly and cordially conceded the power and excellence of the work wrought by Methodism. It has been fairly acknowledged that Methodism is a great revival and reformatory power; that its spirit is earnest, aggressive, and diffusive; that its peculiar polity is pre-eminently adapted to evangelistic and missionary labors; that its organizing force conserves, develops by activity, and trains for holiness and usefulness, those who have been saved from their sins and made members of the Divine household; and that the whole movement has been kept in the line of its original purpose to spread scriptural holiness, to bring sinners to repentance, and to hasten the establishment of the Redeemer's kingdom in all lands.

Another thing generally admitted in respect to Methodism, is the beneficial influence which it has exerted over all other evangelical bodies. It has imparted a measure of its spiritual life to every religious organization with which it has come in contact. The whole Protestant world has felt the influence of this manifestation of "Christianity in earnest." Methodism does not advance as rapidly in comparison with other evangelical Churches as it once did, for the reason that it has so thoroughly Methodized those bodies. Its members and children are at home in those Churches, because they find there the spiritual life which was first excited or kindled into a glow at Methodist altars. Rev. R. W. Dale, a leading English Congregational minister, and well known in this country, in a great meeting held in the Town Hall in Birmingham, said:

He might, perhaps, be permitted to regard himself that evening as the humble representative of those various Churches scattered all over the world who, from year to year, and from generation to generation, thanked God for the fire kindled in the hearts of their ecclesiastical ancestors by that great movement of which the Methodists were the living representatives. What would have happened to the Christianity of this land but for the descent of the fire from heaven which came upon their fathers? They (the Congregationalists) had a history stretching back some three centuries. It was just three hundred years this very autumn since the Bishop of Norwich complained that Robert Brown was disturbing his diocese with doctrines which he looked upon with great alarm; and since then Congregationalism had been doing what lay in its power to sustain the religious life of England. But they had come to a condition of great weakness when the movement with which the Methodists were associated arose, and they would be ungrateful to those through whose ministry God conferred upon their fathers, and through them upon them, the highest and noblest blessings of his grace, if they did not bless God continually for Methodism.

In the criticisms on the Conference which have appeared in Europe and in this country, two points have been made, though in various forms, which may be briefly noticed. It has been avowed that the Conference was inclined to engage in laudations of Methodism. The *Nonconformist and Independent*, for instance, in an article generally commendable in its tone, says:

It might have been well if some friendly voice could have broken in upon the speeches of the early days to remind the Conference that Methodism and Christianity are not synonymous.

It might have been said with just as much propriety of the Pan-Presbyterian Council, "Somebody should remind these Presbyterians that the Reformed Churches do not include the whole of Christianity." And if the *Nonconformist* had withheld its criticism till the close of the recent Congregational Union at Manchester, it might, perhaps, have felt disposed to say to that body, "All the Christianity in the world does not express itself in the Congregational forms." In truth all such criticisms are unjust and superficial. The Conference was a *Methodist* Conference; the Council was a *Presbyterian* Council; the Union was a *Congregational* Union. Neither one, so far as we remember, sought to exalt its own work and mission by a disparagement of other evangelical Churches. When God has accomplished a great work by any body of men, it is right that the fact should be mentioned. It is a Pharisaic humility which hesitates to magnify the grace of God in us. God has wrought a victory of faith through the Presbyterian Church, which justifies its Pan-Council and all its ministers and members in singing the long-meter doxology on every appropriate occasion. When the Congregational Union glorifies the principles of Congregationalism, we think of its three hundred years of history, of the obloquy and persecution patiently endured, and of the faith of the Gospel firmly maintained; and we feel less inclined to find fault than to join in its song of praise and triumph.

Methodism, after a century and a half of life, meets in its first Ecumenical Conference. It has grown from infancy to a stalwart manhood. It has had a struggling life, but a life of power. It has planted its victorious standards on many a shore. Its onward march has been militant but triumphant. "In time past" the Methodists were "not a people, but are now the people of God;" they "had not obtained mercy, but now have obtained mercy." A Church has been raised up in the wilderness, saved out of the world, redeemed from the power of Satan. This Conference meets to consider the ways in which God has led his people, the work which has been accomplished, and the greater work which remains to be accomplished. It would have been strange if the Conference had not remembered that the words of Christ were the life of Methodism; if it had not made grateful recognition of the hand of God in its

marvelous history; if it had not given heed to the statistical results of the great movement; and if it had not recognized the power of Methodism to purify and elevate society, to influence other religious bodies, to promote great reforms, to advance the cause of Christian education, to use the press for the promotion of the Gospel, to carry forward missionary work in all the earth, to maintain Christian unity, and to make itself a bond of brotherhood among the nations. It is not strange that the evangelical agencies of Methodism were considered, that its possible perils were discussed, that its need of a trained and educated ministry was affirmed, that its work for different classes in society was reviewed, that its resources for the evangelization of the world were estimated, and that its catholicity —its earnest fellowship with all Christian workers—was distinctly and emphatically avowed. All this, to be sure, relates to Methodism, and Methodism was precisely the subject which the Conference had met to consider. It was not responsible for Congregationalism, or for any other form of the religious life. It considered its own work, its opportunity, and its accountability. But the intimation that the Conference thought Methodism synonymous with Christianity is unjust, unprovoked, and cruel. However high Methodism lifts its denominational standard, it lifts still higher the common banner of a crucified Lord; and it will be found standing side by side with all evangelical bodies in "the supreme conflict," as Mr. Dale expressed it, "between the freedom of the Protestant faith and the remaining power of Rome; between the truth of Christ and the spread of unbelief."

Another objection made is that the Conference was not properly ecumenical, that it was pretentious to use the word, that Methodism is but a small part of Christendom, and that a proof of its restricted development exists in the fact that the addresses made to the Conference were, with a single exception, delivered in the English language. It was never claimed that the Conference was ecumenical as it respects the whole Church, but only so far as Methodism is concerned. "Harper's Weekly," in its issue of Sept. 24, 1881, says:

> The great Methodist Council which is now sitting in London is a very interesting and important assembly, and in the truest sense ecumenical, as representing every part of a great Christian Church.

The members of the Conference came from all lands, and represented more countries and a greater extent of territory than any of the ancient ecumenical councils. It is true that the business was transacted in a single tongue; but that rather shows the diffusion, predominancy, and aggressive power of our English speech than limits the domain of the Conference; for the clerical members of the body are accustomed to preach, in their regular ministrations from Sabbath to Sabbath, not only in English, but also in German, French, Italian, Spanish, Japanese, Chinese, and in the various dialects of India and the islands of the South Pacific seas. We conclude, therefore, that it was not improper to describe the convocation held in City Road Chapel as a *Methodist* Ecumenical Conference. It is evident that the prediction of the Committee of Correspondence, appointed by the General Conference of the Methodist Episcopal Church, in May, 1876, that the proposed Ecumenical Conference of Methodists "would attract the attention of scholars, thinkers, and reformers, and would lead to a discussion of the movement and of the whole Methodist history, work, and mission, in every leading newspaper and periodical in Christendom," has had an abundant fulfillment. As was anticipated, Methodism had every thing to gain and nothing to lose by this examination and discussion. Never in its whole past history did the denomination stand so proudly before the world.

5. This Ecumenical Conference has rendered possible future Methodistic co-operation in England and America. That such co-operation is desirable does not need argument. The waste of money and men, resulting from unfriendly rivalry of different branches of the one Methodist family, is inexcusable folly and wickedness. There are serious evils in this connection to be removed, both in England and America. It is not proposed to discuss the question, "What constitutes a sufficient ground for independent denominational existence?" albeit it is a question which Methodism ought to consider. However this question may be answered, it is plain that Christian Churches, holding the same faith and maintaining substantially the same usages, ought to be friendly and co-operative bodies. The Conference has made this so plain that it now amounts to a conviction. The feeling and purpose of frater-

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nity, if not of organic unity, is certainly growing among the different Methodist bodies in the British Empire. There are those who see the hand of God in these divisions of Methodism, but that great evils have resulted from them is beyond doubt, and whether their continuance is justifiable is now the question to be considered. We should be more active and powerful for good, as Professor E. H. Plumtre suggests, in a recent number of the "Contemporary Review," "if we were more than we are as lights shining in the world, winning men as they were won of old, not by skill of speech, but by the beauty of a life; if to the force of individual example we could add that of example corporate and combined, as seen in a united Church, a reunited Christendom. The true difficulties of faith, the most formidable weapons in the artillery of unbelief, are found in the unreality of our lives, the bitterness and triviality of our controversies." Let us hope that in the history of Methodism the era of trivial and bitter controversy has passed, and that in the future she may be able to furnish an "example corporate and combined" of a practically reunited Church as an argument and influence for a "reunited Christendom." The Methodists in England could, without fear, now hold a joint convention for the consideration of their common interests and work, and there is certainly nothing to hinder such a consummation in the United States. The American delegates in the Ecumenical Conference, episcopal and non-episcopal, white and black, were on the best of terms, and had a genuine spirit of fraternity and love to the very last hour of their pleasant and profitable intercourse. There is every reason to hope that the celebration of the centennial of our organized existence as an American Methodist Church, in 1884, will present us to the world as thoroughly one in spirit, concurrent in purpose, helping and not hindering each other, and gradually growing into closer organic relations. May the bright and hopeful prophecy of the clear-sighted William Arthur—"In the next Ecumenical Conference we shall have represented fewer Methodisms and more nationalities"—become a sure and glorious accomplishment!

The relation of the different Methodisms is not more vital anywhere than in the mission fields. Antagonism has, with rare exceptions, in the good providence of God, been avoided;

but contiguity, joint occupancy, and rival interests constantly tend to excite disturbances. Nowhere is it more important to remember that there is but one Methodism and one Christianity than in the presence of the heathen world. Co-operation, as well as fraternal feeling, is specially valuable, and makes possible a great economy of men and means in doing the work of evangelization in a papal or pagan country. If the advice of the Ecumenical Conference is regarded by the respective missionary authorities of the different Methodist organizations, harmony and efficiency will be secured. The report of the committee on the prevention of waste and warfare in the foreign missionary work, which was unanimously adopted, contained the following suggestions:

1. That any Methodist body desiring to take up a new mission field should, if possible, select one not occupied by any other Methodist body, or, if the field be large enough to admit of joint occupancy, a portion of the field should be chosen not already occupied by Methodists, or if the work must necessarily be intermingled, cities and towns not already occupied by Methodists should be chosen by those proposing to enter, always considering, however, that it may be important to have centers for each body in the capital cities of states and provinces, and that some cities are of such great population as to admit of joint occupancy. 2. In case of any trespass, real or imaginary, upon these guiding principles, we advise that the largest measure of forbearance and charity be exercised. Alienation or strife in the presence of those whom we come to save must be exceedingly disastrous. Let each case of alleged interference be fraternally and carefully examined by the missionaries, all the considerations, *pro* and *contra*, be carefully weighed, and a decision reached that shall not be tainted by any selfishness or desire for denominational aggrandizement, but solely influenced by pure and noble desires for the greatest glory of our common Master and the greatest good of his kingdom. 3. That when different bodies of Methodists, for any reason, have entered the same field, there should be the frankest and most brotherly mutual recognition, and, as far as possible, co-operation. Where this prevails, any evils that might possibly arise will be reduced to a minimum, and beneficial influences might even arise from the loving co-existence of the bodies in the same field.

The committee declined to recommend any joint council of reference, as such provision did not seem to be necessary; but it did suggest, as pertinent to the subject, "that the tone of home feeling and the practice of the home Churches must

inspire and influence the missionaries of the foreign fields in all their relations to each other. When the feeling of fraternity and catholicity has sufficiently penetrated the Churches at home, and influenced the home practices, there will be little likelihood of misunderstanding and collision in the mission field abroad."

The following resolution contemplates not only fraternity, but also practical alliance of means and energies in the work of foreign missions:

That it be submitted, and hereby is submitted, to the General Secretaries of the various Methodist bodies represented in this Conference, whether it might not be possible, by correspondence, to prepare a plan for co-operation in the establishment and support of training schools in foreign mission fields.

Provision was made for the publication of a "Year-Book of Statistics" for all Methodist bodies, and arrangements were initiated which will probably lead to a common Catechism, and possibly, though more remotely, to a common Hymn Book, for all Methodism. It was recommended to each Methodist body "to appoint one day in each year as a children's day for devotional services among children, as far as possible in harmony with other Methodist denominations in their respective localities."

The Conference issued an "Address" to the Methodists of the world, prepared by Bishop Peck, with, perhaps, here and there a conservative stroke from the hand of William Arthur, which has been widely published and read, and which must be productive of great good.

It was resolved to hold another Ecumenical Conference, in the United States, in 1887, and arrangements were made for the creation of an Executive Committee, for the distribution of the delegates among the different Methodist bodies, and for all other essential preliminary arrangements.

6. The Conference expressed its judgment clearly and powerfully on certain great moral questions which concern, not only Methodism, but the whole Christian world. It recognized the good which has resulted from the prohibition of the common sale of intoxicating liquors on the Lord's Day in Scotland, Ireland, and other places, and commended the principle of this legislation. It approved the labors of Christian women in connection with orphan houses, hospitals, and institutions

of a kindred character, and also in the promotion of the great work of foreign missions. It said, on the last day of its session, that the subject of Temperance had been so prominently before the Conference, and its judgment had been so pronounced in condemnation of the great evil, that any further deliverance on that subject was not required. It declared that the growth and manufacture of opium, and its importation into China, "under the direct sanction of the British government, and as virtually a government monopoly, is a serious obstacle to the spread of Christianity in China." It commended "to the sympathy and support of the Churches all wise and well-directed efforts to substitute arbitration or other forms of amicable and pacific references in the settlement of international differences in place of an appeal to the sword, and thus help to hasten the coming of that reign of peace so closely associated by promise and prophecy with the ultimate triumph of Christianity." It remonstrated against all efforts to legalize vice under any pretense or for any purpose.

The Conference, beyond all dispute, rendered the ties tenderer and stronger which bind together the two great English-speaking Protestant powers of the earth, and so substantially advanced the cause of righteousness and peace. It is a significant fact that the English people, especially in religious circles, no longer call the Americans "cousins," but "brothers."

An American journal of the highest rank, discussing, a year ago, the Pan-Presbyterian Council and the proposed Methodist Ecumenical Conference, said:

> We shall watch these great movements with growing interest. We trust that Council and Conference will not be rival, but co-operative institutions, and that they will show a catholic spirit toward each other; and we can assure the able and godly men who will compose these important bodies, that many who are not Christians, and many who are in the realms of doubt and disbelief, will look to their proceedings for fresh assurance that the Christian Church is in harmony with the ripest culture and best thought of the age, and has still a great work of beneficence and uplifting to accomplish for all classes and conditions of our fellow-men.

The "trust" was not misplaced. A thoroughly catholic and co-operative spirit has characterized both Council and Confer-

ence. A fraternal Address from the Pan-Presbyterian Council was presented to the Conference by the hand of Mr. Hugh Matheson, expressing "a very profound appreciation of the great spiritual work with which the name of Methodism is associated, and affirming the beneficial influence which, indirectly, that work has had on other Churches." The Address declares that "the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law." It seems to us that, on this basis, not only the Churches holding the Presbyterian system, but all the Churches of Protestantism, might form an alliance. The Address expresses the desire that "this Ecumenical Conference may one day have a wider scope, and may lead ultimately to closer relations among Christian Churches which, however separated otherwise, are near each other in their faith, their spirit, and their aims." The Conference adopted an excellent response to this address, written by Dr. James M. Buckley, and containing the following pledge of fraternal co-operation:

Whatever the struggles awaiting the Christian Church may be, we shall confidently rely upon you to defend evangelical principles against extremes of Romanism and Rationalism, and against all "Romanizing germs" in the Protestant communions; and in dependence upon the God of our fathers we pledge you the co-operation of all true Methodists every-where. Permit us, in conclusion, honored fathers and brethren, to express the hope that your prosperity in Christ may increase more and more, and that all who love the Lord Jesus in truth, as it is justly set forth in the "Preface to the Harmony of the Confessions of the Reformed Churches," being by a friendly league united together in Christ, may vanquish all antichrists, and may sing that hymn to the Lord our God, "Behold how good and joyful a thing it is for brethren to dwell together in unity."

We believe that a council of all Protestant Churches, to consider the things which they hold in common, to combine their influence against the forces of sin and Satan, and for the maintenance of the great cardinal doctrines of the Holy Scriptures, and to devise ways and means for the more successful prosecution of the work of God, would mark the brightest epoch in the history of our race. Such a council would confound infidelity and stop the mouths of gainsayers. It would advance

the spiritual life in all Protestant bodies; it would elevate the standard of Christian morals; it would secure a growing reverence for God's word and ordinances; it would secure civil freedom in many lands; it would lead to a wiser outlay and a greater economy of forces in the mission fields of the Church; it would give a new impetus to the cause of Christian education; and it would promote, every-where and among all men, that fear of God, that love of souls, and that sense of dependence on divine grace, and of the absolute need of rectitude and purity which are the source and sustenance of a Christian civilization.

The great need of Christendom is not a vain and impossible uniformity in doctrinal beliefs or forms of worship, but a real oneness in the Holy Spirit and in the work of the world's evangelization, and that this unity be practically manifested to men. We rejoice in the results of the recent Methodist Ecumenical Conference, not only because it has produced an increase of Methodist fervor and power, and lifted the denomination higher in the public estimation, but also because it has done something to prepare the way for that visible Protestant unity which must herald the millennial glory.

Art. VII.—KENNICOTT'S COLLATION OF HEBREW MANUSCRIPTS.

The Ten Annual Accounts of the Collation of Hebrew Manuscripts of the Old Testament; begun in 1760 *and completed in* 1769. By Benjamin Kennicott, D.D., F.R.S.; Member of the Royal Society of Sciences at Göttingen; the Theodore-Palatine Academy at Mannheim; the Royal Academy of Inscriptions, etc., at Paris; Keeper of the Radcliffe Library, and Fellow of Exeter College in Oxford. Sold by Mr. Fletcher and Prince, in Oxford; Mr. Woodyer in Cambridge; Mr. Rivington, Payne, Dodsley, and Fletcher in London. MDCCLXX.

The enthusiasm with which the Revised New Testament was received by the whole world where the English language is read or spoken, shows the estimate placed upon the word of God by the masses of the people. Despite the attacks of skepticism heralded by pretentious philosophers, *the people* believe the Bible to be a divine revelation. They regard its promises with hope and its threatenings with awe. No doubt many looked with interest for some authorized modifications of the denun-

ciations against sin; but the eagerness of the examination was an involuntary admission of the authority of the Book.

Every person on earth has a direct interest in the volume which reveals our origin and destiny. Any thing which may throw light on the inspired word, or aid to the better understanding of its meaning, is eagerly sought for by every thoughtful immortal being.

The committee which wrought so faithfully for years past to bring out the Revised New Testament is now engaged in preparing a revision of the Old Testament. This recent movement gives to similar work in other ages a special interest.

The work which stands at the head of this paper was printed in London in 1770, and contains ten annual accounts of an effort to collate the Hebrew manuscripts of the Old Testament. The work was begun in 1760 and completed in 1769, by Dr. Benjamin Kennicott, a Fellow of the Royal Society. The various appendages to his name, which are entered in full on the title-page, and which in that day were no meaningless or formal titles, show how he was regarded as a scholar. His membership of societies of the most learned men in Göttingen, Mannheim, and Paris, is full proof that he had more than a British reputation for solid learning; and his rank as Fellow of Exeter College in Oxford, and his office as Keeper of the Radcliffe Library, show how highly he was honored in his own country. The work of his life, recorded in this volume, proves his eminent qualifications for the stupendous task which he accomplished.

He commenced life, as a scholar, with a strong confidence in the integrity of the Hebrew text, and with the theory that if the printed copies of the Hebrew Bible differed from the most ancient manuscripts of Moses and the prophets the variations were few and unimportant. In 1748, he declares, he became convinced that our Hebrew text had suffered from transcribers, and that there were such corruptions in that text as, in many instances, greatly affected the sense.

He found many written copies, before generally unknown, differing essentially in many particulars from the printed copies of the Old Testament. In 1758 the "Delegates of the Press" at Oxford recommended him to prepare a collation of all those Hebrew manuscripts which were preserved in the

Bodleian Library. The Right Rev. Dr. Secker, then Lord Bishop of Oxford, and afterward Archbishop of Canterbury, wrote to Mr. Kennicott, urging him to devote his life to the work of collating the Hebrew MSS., and proposed to unite with others in furnishing him maintenance during the time necessarily employed in the work. The following is the form of the letter:

DEANERY OF ST. PAUL, *March* 10, 1758.

SIR:—I have long wished that the Hebrew manuscripts of the Old Testament at Oxford were collated. If you are willing to undertake it, I think you are the fittest, and I am glad the Delegates have pitched on you. I presume you would have been glad if they would have made proposals to you, rather than have desired you to make proposals to them; but what advice would be proper in either case I am unable to say. If an annual salary be proposed, it will probably be expected that the number of years for completing the work shall be fixed. I hope, whatever doubts or difficulties may arise, the design will not be soon abandoned from despair of getting through them. This is all that occurs at present to your loving brother and servant,

THO. OXFORD.

A subscription was started, of which a copy is found in the volume. The interest taken by the scholars of that day, as well as their confidence in Dr. Kennicott, is shown by these subscriptions. These amounts were to be paid each year:

University of Oxford	£40 0 0
University of Cambridge	30 0 0
University of Dublin	30 0 0
Archbishop of Canterbury	10 10 0
Archbishop of York	10 10 0
Right Rev. Dr. Sherlock, Lord Bishop of London	10 10 0
Lord Bishop of Durham	10 10 0
Lord Bishop of Winchester	10 10 0

There are twenty Lord Bishops in the list, with subscriptions from £3 3*s* to £10 10*s*. Then there are ten Deans represented in the contributions. Five colleges are also found giving £5 5*s* each. The name of Sir William Blackstone, author of "Commentaries on Law," is down for £1 1*s*, and a long list of men of less distinction. Encouraged by such men, and with the assurance of subsistence, the work was commenced. At first Dr. Kennicott proposed to secure the collation of all the manuscripts in Great Britain and Ireland, but soon the plan comprehended the collation of all in Europe,

as far as time and expense would permit. This examination proved that, as the oldest manuscripts had been most frequently transcribed, the copies of them contained the most errors. As several of the Hebrew letters are very similar, it was naturally to be expected that transcribers would, on this account, be liable to make mistakes in copying; and the mistake of one Hebrew letter would often materially change the sense of a passage. It was found, also, that the printed Hebrew Bibles generally in use agreed with the latest and "worst" manuscripts. The older the manuscripts the more they differed from the printed text. The author claims further, that the old Hebrew manuscripts not only furnished various readings which rendered the sense clear and consistent where the printed copies are unintelligent and contradictory, but that they also were vindicated by the apostolical quotations. Some of the passages in the New Testament quoted from the Old, which do not agree with the printed Hebrew text, perfectly agree with these old manuscripts. He declares that in one important prophecy twenty-eight out of thirty-two manuscripts confirm a quotation made by St. Peter and St. Paul, and this in a case where the reading, as printed in the Hebrew text by Masoretic authority, invalidates the reasoning of both of these apostles. These Hebrew manuscripts not only correct many of the mistakes which have been introduced for eight hundred or one thousand years past, but they also confirm the authority of the Greek and Syriac Versions.

At this time there were known to be between four hundred and five hundred Hebrew manuscripts in different parts of the world, of which England had more than any other country. There were well preserved one hundred and ten, containing the whole or parts of the Hebrew Bible, in the Universities of Oxford and Cambridge and in the British Museum. In these one hundred and ten manuscripts were seven copies of the Samaritan Pentateuch. As the only copy of the Samaritan Pentateuch which had been printed was from a manuscript preserved in France, these seven found in England were important in correcting various errors and corruptions in the copy found in France.

The author introduces a very important reason for his work, in the fact that some parts of these old manuscripts are

already obliterated by age, and other parts were constantly decaying. He claimed that when the various readings shall have been published, the Christian world would have a safe and authentic record, even if the old manuscripts should entirely perish.

Dr. Kennicott, in order to render his work complete, commenced a search for other manuscripts. One was found in the Cathedral Library of Wells, and several others in different parts of Europe. Forty-one, containing the whole or parts of the Hebrew Bible, were found in the Library of the Vatican. Our author was granted full permission to carry forward his work in this library. He was not allowed to remove a scrap from the building, and his work must be done under the eye of Cardinal Passionei, who presided over the institution. Aside from this restriction, his liberty was complete.

As a result of examinations the first year, he found over two thousand variations from the printed text in the oldest and best manuscripts of the Pentateuch, many of them materially affecting the sense. Of these he found seven hundred words which differ from the Hebrew text, but agree with the printed Samaritan Pentateuch. He very naturally, but no doubt too hastily, came to the conclusion that the Samaritan Pentateuch is the more reliable. In the Book of Isaiah there were found one thousand readings different from the printed text, as the manuscript used in this investigation was one of the oldest and most reliable of any in existence.

The effort to bring to light new manuscripts was remarkably successful. Old rolls, which careless librarians had thrown about as of little consequence, proved to be ancient manuscripts of priceless value. Two more were found in the public libraries of Oxford. Edward Wortley Montague was found to possess one. Two were found well preserved in the library of the Collegiate Church of Westminster. One Hebrew manuscript was discovered, almost by accident, in the Library of Marischal College, Aberdeen, and two in Trinity College, Dublin. These two had been brought only a few years before from Africa.

During the second year of Dr. Kennicott's work, three gentlemen, and a part of the time four, were employed to assist him. Ten manuscripts had been completely collated, and parts of two others. These collations were carefully transcribed, and

the original collations deposited in the Bodleian Library. During this year the examination of all manuscripts obtained in foreign countries was commenced. Prof. Constanzi was paid £200 for his assistance in examining those found at the Vatican. So satisfactorily was this work completed, that Cardinal Spinelli, Dean and Superior of the College of Cardinals, gave Dr. Kennicott letters of recommendation good in any part of the Catholic world.

Several Hebrew manuscripts were found in the Imperial Library at Florence, and two learned men were employed to copy and collate them. Search also brought to light several valuable Hebrew manuscripts in Hamburg, and Prof. Reimer was engaged to collate seven of the most ancient and valuable. In the Royal Library at Turin there were also found several manuscripts which proved of great value; and these were brought into requisition to aid in the great work by two Hebrew professors. In Spain some twenty Hebrew manuscripts were found well preserved, and access gained to them.

So successful was our author in finding manuscripts of which the world at large had never heard, that search was instituted in nearly every great city in Europe. He assumed that the more manuscripts he could obtain, the more complete would be his undertaking. To what extent he succeeded will appear further along.

The third year was largely spent in collating the manuscripts found at Cambridge, and the results filled nine large volumes. Besides these, five or six assistants had been engaged on those manuscripts found in foreign countries.

From the report of the third year, it would seem as if all Europe had become interested in this movement. Learned men were ready to furnish all needed assistance. At Turin, Florence, Geneva, Magdeburg, Hamburg, and Paris, manuscripts were found and men employed to assist in carrying on the work.

In the Library of the Sorbonne there were found twenty-nine Hebrew manuscripts; in that of St. Germain des Pres, three Hebrew manuscripts, and four of the Greek Version, one of them over a thousand years old; and in the Royal Library of Paris forty, some of which were of great value.

The investigations brought to light in Venice a manuscript complete of the Old Testament, written in Syria in the year

1106. This Dr. Kennicott secured by purchase. Among the manuscripts of special value was one containing the Samaritan Pentateuch presented by Archbishop Usher to Sir Robert Cotton. It is the only complete one in Europe written by the same hand. It was written about the year 1300, and is now the property of the British Museum.

Although Gesenius, since that day, has shaken confidence in the Samaritan Pentateuch, Dr. Kennicott attached great value to it, and maintained that the quotations in the New Testament generally agree with that version.

He quotes Dr. Cudworth's comments on a certain text, in quaint if not obscure language, "But lastly, that which is most of all considerable: although these Hebrew copies which we now have received from the Jews read it otherwise, yet that incomparable antiquity of the Samaritan Pentateuch, which seems to be truer in many places than our copies are, hath it as it is four several times quoted in the New Testament."

In a manuscript received from Lekkerkirk, (near Rotterdam,) the word signifying "all" is found in Deut. xxvii, 26, and quoted by St. Paul in Gal. iii, 10. The whole force of the passage depends on this word, which is not found in any other Hebrew manuscript.

The result, so far, of the search for manuscripts is as follows. In Italy, 117; Germany, 87; France, 70; Holland, 32; Spain, 20; Switzerland, Denmark, and Sweden, 10. Total abroad, 336. To these we add those found in Great Britain, and we have 460.

In the record for the fourth year, the author tells us how the mechanical part of his work was done. A copy of the Hebrew Bible was cut up into slips and pasted on sheets, so that only two verses would be found on each sheet. These sheets, at the end of the year, filled in some cases with reading, were bound up and made thirty folio volumes. This statement gives us some idea of the immense work such a collation involves. As there are 23,185 verses in the Old Testament, there must have been over 11,000 folio pages, being over 350 in each volume. He declares he worked from ten to fourteen hours each day.

In the year 1766 Dr. Kennicott prepared a collation of the four printed editions of the Hebrew Bible then in common use. It was claimed by some that the variations were few and

unimportant. All these four were found to be printed from the more recent manuscripts, and differed more or less from the oldest manuscripts and the New Testament quotations.

The first was what was called the Eton copy, printed in Rome in 1487. The second was the Bible used by Luther, and belonged to him, and was printed in 1494. It is now in the Royal Library at Berlin. In 500 words or letters this book differs from modern copies, and over 200 instances of difference in the Masoretical points. The third and fourth copies he obtained were the first edition of the whole Hebrew Bible, printed in 1488, and a Pentateuch in 1492. These last differed materially from the modern copies, and agreed more fully with the old manuscripts. These four copies were all printed from different manuscripts, and no one from the other. The author also gives us a list of printed copies of the whole or parts of the Hebrew Bible which had been printed up to that time, as far as known.

No manuscript of the Hebrew Bible is positively known to exist which was written before the year 1000, except the one at the Sorbonne, although there are some which are without date that bear evidence of great age. It is believed, that on account of the great number of variations, the Jews, who had possession of most of these old manuscripts, by common consent secured the destruction of as many as they could reach of these ancient manuscripts, after making copies which they regarded as correct and uniform.

Dr. Gill made a thorough examination of the Talmuds, both of Jerusalem and Babylon, to find quotations from the Hebrew Scriptures. The Talmud, which contained traditions among the Jews in respect to the Mosaic laws and customs, was found to contain many quotations which threw light upon passages in the Bible, and these the Jews could not destroy with the manuscripts.

During the entire time employed by Dr. Kennicott in his collations the search was kept up throughout the whole world for old manuscripts. In 1768 one of great value was found and purchased. It had belonged to a synagogue in Jerusalem. A rabbi, born in Spain in 1194, built a synagogue in Jerusalem, and this manuscript, which was written in the thirteenth century, was preserved with great veneration. When Jeru-

lem was captured, in 1517, by the Emperor Selim, the manuscript was seized by a Turkish officer, who carried it to Aleppo. It was finally purchased by an English gentleman, and at last found its way into the hands of our persevering author. It was found to contain the books of Psalms, Job, and Proverbs, written in hemistichs. During the year 1768 the work of collating the two editions of the Hebrew Bible was completed, and it was found that in 12,000 words or parts the two copies differed from each other. Dr. Kennicott insists that these differences are due to the errors of modern manuscripts, as they were printed from different copies.

We now reach the last report made by the learned and industrious Dr. Kennicott. Ten years had been spent, with a great number of assistants, composed of the most illustrious scholars of Europe, in the commendable effort to obtain the word of God free from additions or alterations by man. He exhibits the fervor of a true Christian heart, as follows:

> The Bible had ever appeared to me a book of infinite consequence to myself and the rest of mankind; and I considered it as a gift worthy of God, and worthy of all human acceptation. The many difficulties formerly occurring in the perusal of it I had usually attributed to my own ignorance, particularly of the original text, and to the want of exactness in our English translation. When I learned the Hebrew language, and for some years afterward, I was of the same opinion with most divines, that every word and letter in the printed Hebrew text was pure and genuine. I therefore concluded that neither the real obscurities nor the apparent inconsistencies were at all chargeable to the inaccuracies of transcribers; and of course that a remedy was not to be sought in any attempt to correct the printed Hebrew text. I became afterward convinced of my mistake, and when convinced upon evidence which seemed abundantly satisfactory, I thought it my duty to endeavor to convince others.

The scholars of Europe received the reports of Dr. Kennicott's work with every possible mark of satisfaction; but he says, "some thought it right to vilify the man who thus offered his discovery, reflecting on him illiberally and very absurdly for writing (as they called it) against the word of God." To impress, as far as possible, the learned with the vast labor which had been performed, he says he compared the printed copy of the Hebrew Bible, letter after letter, with every word of every chapter in one hundred and forty Hebrew man-

uscripts, and adds, that every such collation, containing its whole catalogue of omissions, additions, transpositions, with all marks of *rasures*, was transcribed, and either the original collation or its transcript deposited in the Bodleian Library. He declares that every manuscript which he could find in Europe, Asia, and Africa, about five hundred in all, had been examined and collated during the ten years. He added six printed editions of the whole of the Old Testament, and six printed editions of very large parts of it, and in these twelve editions are about one hundred and sixty thousand verses. The patience, enthusiasm, and learning combined in one man for such a marvelous task are not found twice in a thousand years. We are to-day enjoying the fruit of Dr. Kennicott's devoted labors in the light thrown across passages once obscure or unmeaning. It would have been a great satisfaction if he had furnished us specimens of these different readings to show how material the differences were, but they are not found in his review of each year, excepting in one case, page 36, etc. In one manuscript, now in the library of the Margrave of Baden-Durlac, the Book of Daniel is placed after Malachi. One manuscript was found in square characters without the vowels and points which the Masora are supposed to have added. If his theory is true, this must have been written before the eighth century. We can easily pardon a man like our author for claiming, in his closing review,

> Since we have now seen the various objections, attended with their several confutations; since we have been witnesses to the last breathings of a dying opinion concerning the integrity of what is greatly corrupted; and since the absolute necessity of such a collation as I have undertaken is at last proved to universal satisfaction, I cannot but congratulate the public on this collation being now completed.

The amount of money contributed toward the expenses of the work was £9,117 7*s* 6*d*, nearly $50,000. "So much," he says, "to the honor of 'Revelation,' a work sacred to the glory of God and the good of mankind." We have no means of verifying the statement of facts found in this "report." It was accepted without question by the best scholars over a hundred years ago when first announced. Our purpose has been to present these marvelous statements of the author "without note or comment," for their historic interest.

Art. VIII.—WAS JESUS A WINE-BIBBER?

[FIRST ARTICLE.]

A Calm View of the Temperance Question. By Chancellor Howard Crosby, D.D., LL.D. Delivered in Tremont Temple, Boston, January 10, 1881, and published in the New York "Independent," January 20, 1881.

The Bibliotheca Sacra, January, 1881. Art. III, "The Biblical Sanction for Wine." By Rev. Horace Bumstead, Atlanta, Ga.

The Presbyterian Review, January, 1881. Art. IV, "The Bible Wine Question." By Rev. Dunlop Moore, D.D.

I. The Question Stated and its Importance Noted.

More than eighteen hundred years ago it was said of Jesus Christ, "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." (Matt. xi, 19; Luke vii, 34.) One particular of that accusation men have continued to repeat until this day. They have said, and they have not ceased to say, Jesus was a drinking man. His enemies have insisted upon it, that they might cast disgrace upon his character and discredit upon his cause. Lovers of strong drink have affirmed it, that they might shelter themselves under the cover of his example. Some of his most candid and conscientious followers have felt themselves compelled to admit the charge, and, without pleading his practice as a precedent, have attempted his defense. Others, perhaps no less conscientious or candid, have frankly avowed that no defense is demanded, but that his course as a moderate drinker is to be copied. It would seem as if this latter class had of late entered into a conspiracy to strengthen their own position by a determined attack on the lines of their opponents. For, at the opening of the present year, and almost simultaneously, Chancellor Crosby on the platform of the Monday Lectureship, Dr. Moore in the pages of the "Presbyterian Review," and Prof. Bumstead in the pages of the "Bibliotheca Sacra," made vigorous onslaught on those who hold that the Bible does not lend its sanction to the use of intoxicating beverages, and, in particular, on all who quote the example of Christ in favor of total abstinence. "No unbiased reader," Chancellor Crosby declares,* "can for a moment doubt that wine as referred to in the Bible *passim* is an intoxicating drink, and that such wine was drunk by our Saviour and the early

* "A Calm View of the Temperance Question."

Christians." And again, "It is impossible to condemn all drinking of wine as either sinful or improper without bringing reproach upon the Lord Jesus Christ and his apostles. There has been an immense amount of wriggling by Christian writers on this subject to get away from this alternative, but there it stands impregnable, *Jesus did use wine.*"* Dr. Moore affirms,† "Christ himself drank wine, the wine from which John the Baptist abstained, the wine which is classed with *sikera*, (Luke i, 15.) . . . Jesus himself drank the common wine of Palestine. . . . He did discriminate between an excessive and a temperate use of wine that could intoxicate." Prof. Bumstead asserts,‡ "The Bible sanctions the use of wine by the example of Christ. The sanction is undeniable and emphatic." And again,§ "The example of Christ is utterly irreconcilable with the theory of those who plead for total abstinence."

These are very serious charges. If they can be substantiated they will prove exceedingly damaging, if not utterly fatal, to the claims of total abstinence. The example of Christ must be regarded as determinative in this matter. If abstinence was his practice it is our duty. If moderation was his rule it may be our custom. To this extent we are in perfect accord with the authors just quoted. If their premises are correct their conclusion is inevitable. It is idle to deny this as many do. It will not do to say that Christ's indulgence in intoxicating drink would not concern us any more than his going barefoot, riding on an ass, or remaining unmarried. ‖ For this comparison holds good only in case the former like the latter belongs to the category of things indifferent; that is, such as may, *cæteris paribus*, be innocently done or left undone. To that sphere many who discountenance their use relegate alcoholic beverages. They regard the question of their use as purely "prudential," and decide it solely on grounds of expediency. But is their procedure valid, or their classification correct? Does the question belong to morals? Is wine-drinking under any circumstances right, or is it a sin *per se?* We believe

* "A Calm View of the Temperance Question."

† "Presbyterian Review," January, 1881, p. 88.

‡ "Bibliotheca Sacra," Jan., 1881, p. 86. § *Ibid.*, p. 109.

‖ Wendell Phillips' Reply to Dr. Crosby in "Moderation vs. Total Abstinence," p. 43.

no better answer can be given than that of Tayler Lewis:* "There is one evil state of soul condemned throughout the Bible. It is *that state* to which we give the name intoxication, or inebriation. . . . It is the act of a person in health, voluntarily, and without any other motive or reason than the pleasurable stimulus, using any substance whatever, be it solid or liquid, to produce an unnatural change in his healthy mental and bodily state, either by way of exciting or quieting the nerves and brain, or quickening the pulse. This was wrong, a spiritual wrong—a sin *per se*—not a matter of excess merely, but wrong and evil in any, even the smallest, measure or degree." And we believe this all the more strongly, because the tendency of modern scientific investigation is to demonstrate the use of alcohol in any form or quantity in health to be a sin against one's own nature. And on this point we would be willing to abide by the decision of Prof. Bumstead, who devotes over thirteen pages of the "Bibliotheca Sacra" (48–61) to a discussion of the physiological action of alcohol. In summing up the results of "the latest and best science" in this regard, he says,† "There is a practically unanimous verdict from all authorities that alcohol is not needed, and is likely to do harm, in a state of perfect health." How accurately this states the situation will appear from such unimpeachable testimony as follows. Sir Henry Thompson, in his recent letter to the Archbishop of Canterbury,‡ says, "The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, [drunkenness,] and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which, I think, few people are aware of." Sir William Gull, in his testimony before a select committee of the House of Lords,§ said: "The constant use of alcohol, even in *moderate measure*, may injure the nerve tissues and be deleterious to health; and one of the commonest things in society is, that people are injured by drink without being drunkards. It goes on so quietly that it is difficult to observe, even though it leads to degeneration of the tissues

* American preface to the "Temperance Bible Commentary," pp. xii, xiii.

† "Bibliotheca Sacra," January, 1881, p. 60.

‡ Quoted in Judge Pitman's "Alcohol and the State," p. 38.

§ Reprinted and reiterated in "The Alcohol Question," a series of papers which originally appeared in the "Contemporary Review."

and spoils the health and the intellect. Short of drunkenness, I should say from my experience, that alcohol is the most destructive agent we are aware of in this country." Prof. Binz, of Bonn, who, with Dr. Anstie, of England, has been chiefly quoted in support of the food value of alcohol, says,* "While I thus share in the views of the late Dr. Anstie, so ably upheld in England, I do not hesitate, on the other hand, to declare with respect to the healthy organism, that I consider the use of alcohol in health as entirely superfluous." Dr. Parkes, of the British Army Medical School, arrives at these conclusions with reference to the use of spirits in the army,† which are equally applicable to all men under every circumstance: "Looking back to the evidence, it may be asked: Are there any circumstances of the soldier's life in which the issue of spirits is advisable, and if the question at any time lies between the issue of spirits and total abstinence, which is best? To me there seems but one answer. If spirits neither give strength to the body nor sustain it against disease, are not protective against cold and wet, and aggravate rather than mitigate the effects of heat—if their use, even in moderation, increases crime, injures discipline, and impairs hope and cheerfulness—if the severest trials of war have been not merely borne, but *most easily* borne, without them—if there is no evidence that they are protective against malaria or other diseases—then I conceive that the medical officer will not be justified in sanctioning their use under any circumstances." Dr. Henry Maudsley, the leading English authority on mental diseases, declares,‡ "If men took careful thought of the best use which they could make of their bodies, they would probably never take alcohol, except as they would take a dose of medicine, to serve some special purpose." Dr. B. W. Richardson says,§ "Thus by two tests science tries the comparison between alcohol and man. She finds in the body no structure made from alcohol; she finds in the healthy body no alcohol; she finds in those who have taken alcohol changes of the structure, and these are changes of disease. By all these proofs she declares

* "American Journal of the Medical Sciences," July, 1876, p. 262.

† "Manual of Practical Hygiene," (1873,) p. 284.

‡ "Responsibility in Mental Disease," p. 285.

§ "Moderate Drinking, For and Against, from Scientific Points of View," (1878,) p. 20.

alcohol to be entirely alien to the structure of man. It does not build up the body; it undermines and destroys the building." Dr. W. H. Dickinson of St. George's Hospital, England, after recounting, with accuracy, the structural changes which alcohol initiates, and the structural changes and consequent derangement and suspension of vital functions which it involves, aptly terms it "THE GENIUS OF DEGENERATION."* Dr. T. M. Coan, who aims to show that the latest science gives its sanction to moderate drinking, yet confesses,† "In robust and perfect health they (fermented liquors) are entirely superfluous; and they are sometimes injurious by promoting too much assimilation, making too much blood." Prof. William James, M.D., in a lecture delivered before the students of Harvard College, (May, 1881,) teaches‡ that the effects of alcohol, even in moderate quantities, are, "on the whole, likely to be injurious," and that its use "is not consistent with a state of perfect health." Dr. Markham, F.R.S., in reviewing the latest scientific utterances in regard to alcohol, well says,§ "It is scarcely possible to read fairly the works of distinguished physiologists who have discussed the question, without feeling that they have been, in spite of themselves, as it were, driven, by the legitimate consequences following from their premises, to the conclusion that alcohol is unnecessary and injurious to the human body."

An effort is made to escape the force of this evidence by an attempted discrimination between alcohol and beverages containing it, and between distilled and fermented liquors.‖ But the only distinction which exists is one of degree. Alcohol is always one and the same thing in kind, in whatever form or under whatever disguise we find it. It is "alcohol that gives type" to fermented as well as to distilled liquors, "and allies them too closely" to call for discrimination. "So far as our chemistry tells us, the form of the alcohol is just the same, only (in wines and beer) the flavoring and addition of actual food is different. We do not recognize this as 'the alembic in which

* E. M. Hunt, M.D., in "Alcohol as a Food and Medicine," p. 43, quoting from "The Lancet," 1872.

† The "State of the Alcohol Question," "Harper's Monthly," October, 1879.

‡ "Boston Daily Advertiser," May 19, 1881.

§ Quoted in Hunt's "Alcohol as a Food and Medicine," p. 59.

‖ "A Calm View," etc. "Bibliotheca Sacra," January, 1881, p. 486.

nature has turned a powerful and dangerous element into a beneficent minister.'" * Careful and repeated experiments made by the most accurate and authoritative experts have fully demonstrated the fact that the alcohol in fermented liquors does not, except in the most infinitesimal degree, enter into any chemical combinations whatever. † The authorities whom Chancellor Crosby and Prof. Bumstead cite in support of the professed distinction between large and smaller amounts of alcohol do not cover the case. Prof. Parkes, whom the former imperfectly quotes, simply says, that science fails to give at present accurate information on the subject, and "the usual arguments for and against the use of alcohol cannot be held to settle the point." His other utterances, such as the one we have quoted above, and especially those in reply to Anstie as to food-value, etc., place him completely in opposition to our authors. Drs. Anstie and Binz are quoted by both in evidence of the consumption of alcohol in the body and so of its inferred value as a food. But neither quote Dr. Parkes' reply, ‡ to which Anstie gave his assent, (in "The Practitioner," July, 1874, p. 27,) that "even if the complete destruction within certain limits were quite clear, this fact alone would not guide us to the dietetic value of alcohol. We have first to trace the effect of that destruction, and learn whether it is for good or evil. You seem to think that the destruction must give rise to useful force, but I cannot see that this is necessarily so." Dr. Parkes further says, that it is important to notice, in determining the weight of Anstie's testimony, that he sought to prove the food value of opium and tobacco as well as of alcohol. With reference to this subject, Dr. Ringer declares § that "Even if the greater part of the alcohol is consumed, and thus ministers to the forces of the body, yet alcohol, by depressing functional activity, favoring degenerations, etc., may do more harm than any good it can effect by the force it sets free during its destruction." Dr. Davis, than whom few are better qualified to

* E. M. Hunt, M.D., Sanitary Editor of the New York "Independent," in the issue for Feb. 3, 1881, who refers to an expression of Chancellor Crosby in his "Calm View," etc.

† *Vide* Thudichum and Dupré, "On the Origin, Nature, and Varieties of Wine," London, 1872, p. 159.

‡ "The Practitioner," Feb., 1872, p. 85.

§ "Therapeutics," London, 1876, p. 276.

speak, states* that "the only *force* it (alcohol) develops is the catalytic *force* of *inertia*, by which it holds in check those natural molecular changes that would take place were it not present."

There is one practical argument which shows conclusively that the use of alcohol in any quantity is incompatible with man's perfect health and physical vigor. It is the fact that those who seek this, and who come nearest to its attainment, do so at the cost of total abstinence. We refer especially to athletes, whose training, from the time of Samson† and Milo‡ to that of Hanlan and Dr. Carver,§ has included abstinence from all alcoholic drinks. These men find that any indulgence in stimulants is fatal to that perfect "precision, decision, presence of mind, and endurance," on which their success so often hinges.‖ And the conclusion is unavoidable, that these stimulants are equally damaging to the best physical condition of other people.¶ In such a case their use is a sin against the body. And in saying this we need imply nothing as to that "large class of people," so pathetically described as living on "the confines of health."** If people are sick let them take medicine. But let them also be sure that alcohol is what they need, and take care that they do not write their own prescriptions. Whoever else may claim a place in these ranks of invalidism, there was One who never belonged there. Christ possessed a perfect physical nature, in full health and vigor. If we can conceive of his taking alcohol into his system it must have been as a luxury, and how inconsistent such a conception is with his whole life of self-denial we need not now stop to consider. If he indulged in it at all, he must have done so without necessity, and at the conscious peril of the perfect delicacy of adjustment and harmony of function in that body, touched

* "The Medical Uses of Alcoholic Liquors," etc., in Report of Proceedings of the Ninth National Temperance Convention, held at Saratoga Springs, N. Y., June 21, 22, 1881, p. 195.

† Judges xiii, 7. ‡ Epictetus, Encheiridion, sec. 35.

§ "National Temperance Advocate," March, 1881. Art. "Athletes, Alcohol, and Tobacco."

‖ Dr. Richardson, "Effects of Alcohol" in "Ten Lectures on Alcohol," pp. 4–6.

¶ A similar line of argument is suggested by the statistics of life insurance companies. Total abstainers have a much greater longevity than moderate drinkers. (Parkes' "Manual of Practical Hygiene," p. 270.)

** "A Calm View," etc., "Bibliotheca Sacra," Jan., 1881, p. 59.

to finer issues than any other mortal frame, whose absolute perfection was essential to the accomplishment of his divine mission. If, therefore, these teachings of experience and of science as to the injurious effects of alcohol, when taken in any form or quantity in health, be accepted—and they are every day receiving completer demonstration—they must settle for us the question whether He "in whom was no sin" ever used alcoholic beverages. Scripture, also, in all its statements must be consistent with this conclusion of science. That it is so it is the purpose of this paper to make plain. Enough, we think, has been said to show that this question is not merely a "prudential," but, in the very largest sense, a moral one.

There is another method, equally fallacious, by which the assertion that Christ used intoxicating wine is met. No denial is attempted or claim made that the act is an indifferent one, but the example of Christ in this particular is set aside on the same ground that the example of Moses with reference to polygamy, divorce, and slavery is ignored, namely, the imperfect moral development of the age, in consequence of which many evils were tolerated at the same time that provision for their eradication was made by the gradual enlightenment of the consciences of men. This is the position, among others, of the New York "Independent," from whose issue of March 11, 1874, Prof. Bumstead quotes* as follows: "But the fact that Christ used liquor and that the Bible allows it is no proof that we should. Things were allowable and right in the days of Moses that were not so in the days of Christ, and there has been some progress since in the application of abstract morals. . . . To appeal to the Bible in defense of alcoholic liquors is like appealing to it in defense of slavery. Christianity has educated the public conscience on these two subjects beyond the explicit teachings of Scripture." In a late issue† this same paper has restated its position, announcing the strange doctrine that "Christ's teaching and ordinary conduct were for his own age, not ours. The principles he taught are permanent, and new light may break out of them on the subjects of slavery and temperance." It is difficult to conceive how any sincere mind could put forth such propositions, or any sane mind take

* "Bibliotheca Sacra," Jan., 1881, p. 111.

† "The Independent," March 24, 1881. Editorial notes.

refuge in them. If Christ's principles and practice conflicted, what claim has he upon our confidence? What severer impeachment of his character can be made than such a charge of inconsistency? What becomes of his omniscience or his sinlessness in the face of such a doctrine? What authority attaches to his teachings if they were purely local in their applications, and not only inadequate to the exigencies, but in conflict with the developed moral sense, of after ages? Surely,

> "Non tali auxilio, nec defensoribus istis
> Tempus eget."

We can no more believe than can Chancellor Crosby "that Christ and his apostles, on great moral questions and matters of moral conduct, gave example and precept that would not last."* And as to the attempted comparison between Moses and Christ, and between slavery, etc., and wine-drinking, it is important to observe, as Prof. Bumstead suggests,† that Christ "did not marry many wives; he did not hold slaves; he expressly superseded the Mosaic divorce by a higher and holier regulation." And if he indulged in alcoholic beverages he has given to that act a sanction such as no other practice, which an "educated public conscience" has called in question, ever received from him.

But this argument is put into another shape, and the change in our circumstances from those of ancient times is urged as an excuse for Christ's indulgence, and as a reason for our abstinence. "Had Jesus, living in our time, beheld the wide waste and wretchedness arising from inordinate appetites, can any one doubt on which side he would be found?" asks Mr. Beecher.‡ "If circumstances make wine-drinking wrong now, but made it right then, why should Christ not have gone out of his way to sanction it?" the "Independent" inquires,§ referring to a remark of Chancellor Crosby's in "The Evangelist," that "this was a custom which our Saviour went out of the way to sanction." And Rev. Dr. Plumb, in an essay read before a Ministerial Temperance Convention, held in Tremont Temple, Boston, March 8, 1881,‖ says: "When total abstinence is urged as our duty, because the biblical principle of

* "A Calm View," etc. † "Bibliotheca Sacra," Jan., 1881, p. 111.
‡ "The Life of Jesus the Christ," vol. i, p. 192.
§ March 24, 1881, Editorial Notes. ‖ Boston "Daily Traveller," Mar. 8, 1881.

self-sacrifice for the good of others requires it, it is no escape from the binding force of this paramount obligation to plead that in a far-off age and land, in conditions thoroughly different from ours, there were men who were allowed a sparing use of wine, which, like all wine history knows any thing about, was capable of being used in excess." This argument involves two fallacies, either one of which is fatal. In the first place, there is no such difference as is represented between the evils connected with wine-drinking in ancient and in modern times. Professor Bumstead is correct on this point.* Drunkenness has prevailed in all ages of the world. The first historical reference to the use of wine records a case of intoxication, that of Noah's. (Gen. ix, 20–27.) The monuments of Egypt picture the gross drunkenness of that people, of both sexes, in private life, at public feasts, and on the occasion of great religious festivals.† One inscription speaks of a feast held at Denderah, known as the drinking-feast, and the goddess as the Goddess of Drunkenness.‡ Drunkenness had taken such a hold upon the people of China, more than a thousand years before Christ, as to threaten the ruin of the empire. This is clearly proven by "The Announcement about Drunkenness," an imperial edict believed to have been promulgated about 1116 B. C.§ The Rig-Veda, from beginning to end, shows that the ancient Aryan races of India must have been terrible drunkards, and must have believed their deities to have been the same. In the banqueting scenes of the Assyrians it is drinking and not eating that is represented.‖ Babylon fell into the hands of Cyrus while its inhabitants were buried in drunken revels.¶ Among the Persians "drunkenness even came to be sort of an institution. Once a year, at the feast of Mithras, the king of Persia, according to Duris, was bound to be drunk. A general practice arose of deliberating on all important affairs under the influence of wine, so that in every household, when a family crisis impended, intoxication was a duty."** So common was drunkenness among the Greeks

* "Bibliotheca Sacra," Jan., 1881, pp. 100, 109.

† Wilkinson's "Ancient Egypt," vol. i, pp. 52, 53. ‡ Eber's "Egypten," p. 326.

§ "Legge's Chinese Classics," vol. iii. pt. 1, p. 274.

‖ Rawlinson, "Five Great Monarchies," i, 579.

¶ Daniel v, 10; Xenophon, "Cyrop.," vii. 5, 15.

** Rawlinson, "Five Great Monarchies," iii, 236.

in the time of Christ that Corinthians were usually introduced on the stage in a state of intoxication.* Rome, at that age, as her own heathen historians have confessed, was a vortex into which all sin and shame (*cuncta atrocia aut pudenda*)† flowed together, so that every place was filled with vice and crime, (*omnia sceleribus ac vitiis plena sunt.*)‡ The writings of Juvenal, Persius, Horace, and Petronius, show that the Roman Empire was full of drunkenness and debauchery. The prevalence of intemperance in Palestine is amply attested by the denunciations of wine in the Old Testament, and the fearful woes pronounced upon the drunkard and the drunkard-maker. Significant of the fact is the law of the rabbins, that on the Feast of Purim a man should "drink wine until he be drunk and fall asleep in his drunkenness." § The frequent condemnations of this degrading vice, both by Christ and his apostles, prove its prevalence in their immediate vicinity and age. So far, therefore, as intemperance is concerned there is no essential difference between our circumstances and Christ's. Nor is that difference found in the application of total abstinence as remedy for intemperance. That is by no means a modern discovery. Two thousand years before Christ it was enjoined upon the Egyptian priesthood.‖ Centuries later, the Institutes of Menu required it of all officiating Brahmins.¶ In the "Pentalogue of Buddha" (B.C. 560) there ran this precept: "Thou shalt not drink any intoxicating liquor." ** The Lacedæmonians were at one period of their history total abstainers.†† In Palestine, before the time of Christ, the Nazarites (Num. vi, 1–4) and the Rechabites (Jer. xxv, 1–19) adopted total abstinence as the cardinal principle of their orders, and while he was upon the earth the Essenes in Judea and the Therapeutæ in Egypt made it the daily practice of their lives. But if the change of circumstances quoted in explanation of the use of wine by Christ, and in condemnation of its use in modern times, does not consist in the prevalence of drunkenness or in the practice of total

* Elian, "Variæ Historiæ," iii, 15.
† Tacitus, "Ann.," xv, 44.
‡ Seneca, "De Irâ," ii, 8.
§ Hilkoth, "Megillah," ii, 5.
‖ Hieratic Papyri, let. xi.
¶ Jacolliot, "The Bible in India."
** Malcom, "Travels in the Burman Empire."
†† Athenæus, Banquet, Bohn's translation, vol. ii, p. 682.

abstinence, then it does not exist, and the argument which is based upon it is nugatory.

But even if it were proved that such a change had taken place, it would not alter the case or improve the argument, for that involves another and more serious fallacy. It estimates the motives, and measures the conduct, of Christ by the narrow limitations and imperfect moral standards of ordinary men. But he was not environed by any such conditions as theirs. There was nothing local or temporary in his character, his instructions, or his influence. He belonged to no age, since he lived for every age. His mode of governing his life was to furnish principles of conduct to men until the end of time. It was so ordered that all might find in him a safe and helpful example amid every variety of experience or stress of circumstance. Dr. Plumb asks us * to "picture the compassionate Jesus standing amid sixty thousand drunkards who are said to die in this land every year; see him moving among those who are to form that lost and ruined army in future years, who are now questioning whether to begin to drink or to leave all intoxicants forever alone, and then imagine, if you can, that as they are hesitating whether to take the fatal first step which will lead them on to their endless loss, the self-sacrificing Jesus, knowing this, would consent to tempt them to that step, and that he would do it because he was unwilling to give up the personal gratification of drinking wine." And he asks, "Can any thing much more shocking or irreverent, or more utterly opposed to the whole spirit of the suffering Saviour, be imagined than that?" Nothing *any* more shocking, etc., can be imagined, we admit. But to the inference which Dr. Plumb proceeds to draw from these premises we must enter a demurrer. "If the principles which governed the Saviour's life would keep him from doing this were he now here," he concludes "those principles should deter every disciple of Jesus from taking this heartless and self-indulgent course." We will not call this a *non-sequitur*, but it is not the natural and legitimate conclusion from the premises. That conclusion is this: If those principles "would keep him from doing this were he now here," they would equally have deterred him "from taking

* Essay before Ministerial Temperance Convention, Boston "Traveller," March 8, 1881.

this heartless and self-indulgent course" when on earth he was living and acting in omniscient comprehension of every temptation to which each soul of man would be exposed in all coming ages. For it is Dr. Plumb who emphatically asserts, "The Lord Jesus Christ before he came to the earth perfectly knew all coming history; he clearly foresaw every exigency that could ever arise; he planned his own earthly life in every smallest particular and with reference to all the long future." That settles on his own principles whether or not Christ in the first century abstained for the sake of the tempted of this nineteenth century. Christ does not demand of his disciples any stricter self-denial for the sake of others than he himself practiced on their account. For us to claim that he did not set the example, and then ourselves to abstain from any scruples whatever, is to profess to be in advance of Christ; it is for the servant to set himself above the Master; it is to cast reflections on the character and conduct of our blessed Lord. If he drank alcoholic beverages we may do the same. Not that we *must*, but we *may*. There can be no obligation to abstain which he would not have recognized and enforced by his own example. If he indulged, indulgence is innocent. If we must abstain because of our influence, his is infinitely greater. If he has sanctioned the habit of wine-drinking by his practice, that fact must outweigh every other in a controversy upon the subject. If the charge which is brought against him of being a wine-bibber be sustained, then we have no invulnerable argument with which to urge the duty of total abstinence. In answer to the soundest objection which we may bring against the use of intoxicating liquors, it will be sufficient for every man to cite the example of Christ, and to claim its sanction for his indulgence, provided it be kept within the limits of moderation. And intrenched behind such scriptural defenses it will be impossible to dislodge the drinking customs of society. The cause of temperance will receive a blow from which it can never recover. That cause will not prosper unless it is built upon the will and word of God. The doctrine of total abstinence will not command the obedience of men unless it comes to them with a "Thus saith the Lord." Every thing that is vital to this great issue is determined by Christ's position upon the question. With tremulous interest, therefore,

we proceed to inquire, *Was Jesus Christ a wine-bibber?* And let us consider

II. The Charge and its Authors.

1. What does the charge imply? It is all contained in the epithet "wine-bibber," which is so contemptuously applied to Christ. Webster defines the English term, "One who drinks much wine, a great drinker." Worcester defines, "One who drinks wine habitually or to excess, a tippler." The Greek term is *οἰνοπότης*. It is used only in this connection in the New Testament. The LXX used it to render the Hebrew סֹבְאֵי יָיִן, (*sovai-yayin*,) literally, "soakers of wine." (Prov. xxiii, 20.) It is also found in classic Greek, (Anacreon 72; Luc. Asin. 48; and Polybius xx, 8, 2.) In the version of Wycliffe (1380) it is rendered "drynker of wyne" in Matthew, and in Luke "drynkynge wiyn." Tyndale (1534) renders "drynker of wyne" in both Gospels. Beza translates *vini-potor*, "drinker of wine," in Matthew, and both Beza and the Vulgate *bibens vinum*, "drinking wine," in Luke. In the Greek, as in the other tongues, "drinker" has an intensive force indicating the habitual repetition of the act. It gives emphasis to the habit rather than to the effect of the habit. The use of the connected term *φάγος*, accurately rendered "gluttonous," marks this sense. The charge of being an *οἰνοπότης* did not necessarily imply that Jesus used wine for the purpose of stimulation rather than of nutrition, or that he drank stimulating wines to intoxication, although both may have been intended by the cavil. It does mean, however, that he used wine, whether intoxicating or not, customarily, and perhaps immoderately. And yet how much less such an accusation might imply than our nineteenth century conceptions of intemperance would suggest is indicated by a note of Dr. Gill on Deut. xxi, 20:* "According to the Mishna, a glutton and a drunkard is one that eats half a pound of flesh and drinks half a log of Italian wine—a quarter of a pint—which would be at this day reckoned very little by our grandsons of Bacchus, as Snickard observes, but in an age of severer discipline, in the tender candidates of temperance it was reckoned too much." And then he adds, "The Jews seem to refer to this when they charged Christ with being a glutton

* Quoted in "Temperance Bible Commentary," p. 57.

and a wine-bibber." In substance the epithet was very nearly equivalent to our modern designation of "moderate drinker."

2. Who make anciently this charge? The only clue we have to an answer is given in Christ's own words: "They say, (λέγουσι,) Behold, a man gluttonous and a wine-bibber," etc. "They say" is always untrustworthy authority. Candid men never accept its evidence. It is usually false, and oftentimes foully calumnious. The truth in any given instance is ordinarily to be reached only through an absolute reversal of its testimony. Mr. Patmore, in writing of the gifted William Hazlitt says*: "Precisely *because* he was the most original thinker of his day we heard him held up a mere waiter upon the intellectual wealth of his acquaintances—a mere sucker of the brains of Charles Lamb and Coleridge. Precisely *because* his face was pale and clear like marble, we saw him pointed out as the 'Pimpled Hazlitt.' *Precisely because he never tasted any thing but water, we saw him held up as an habitual gin-drinker and sot.*" Hazlitt himself said: "If I had been a dram-drinker the world would have called me a milksop." It would, undoubtedly, have done the same with Jesus. But, it is said, it is Christ himself who makes us acquainted with this charge. "He tells us that his drinking wine brought on him a railing accusation of the men of his generation," says Dr. Moore.† But this was not a confession of judgment on his part. On the contrary, his language very clearly implied that his drinking, whatever it was—for he did not say "drinking *wine*," as Dr. Moore affirms—furnished no ground for the charge of being a "wine-bibber." It is true he attempted no explicit denial of the allegation; but neither did he deny that John had a devil, (Matt. xi, 18,) or that he was himself also a glutton and a sensualist. For this last accusation was contained in the assertion that he was "a friend of publicans and sinners." But why did he make no denial of these charges? Simply because he knew none was called for. His enemies perfectly well understood that they were false. They knew that he was not a wine-bibber in any such sense as the word was intended to convey. But they were bent on destroying his influence as a moral teacher and religious reformer.

* "My Friends and Acquaintances," London, 1854, vol. ii, p. 348.

† "Presbyterian Review," Jan., 1881, p. 88.

They judged that they could do this most effectively by assailing his private character. So they fabricated and tried to fasten upon him the charge of reckless self-indulgence. But to all their calumnies he deigned only the simple answer, "Wisdom is justified by her children." (Matt. xi, 19.) My life and labors are my sufficient vindication. Those who know me need no denial from my lips; those who hate me would receive none.

The fact that his enemies put gluttony, and sensuality, and wine-bibbing on a par proves the estimation in which the latter habit was held. It was reckoned a disgrace in that day as it is in our own. And yet on the ground of these unscrupulous slanders we are asked to believe that Christ exposed himself to that disgrace. It would be just as reasonable to regard him as a blasphemer, because he was charged with that offense before the high court of Caiaphas. It is not improbable that he who came "to seek and to save that which was lost" sometimes found himself in the company of those who drank immoderately, and possibly to intoxication. But to argue from such a circumstance that he in like manner indulged would compel the further admission that he yielded to gluttony and sensuality. It is claimed,* however, that "his example as a user of wine is expressly contrasted by himself with the example of his forerunner, John the Baptist, who, being a Nazarite, was an abstainer from wine." But this argument proves too much, if it proves any thing. If Jesus must have partaken of all kinds of wine, fermented and unfermented, because John abstained from all kinds, then, by parity of reasoning, he must have indulged in all the viands of Judea, since John ate only "locusts and wild honey." But the contrast in this case is neither universal nor specific, but general. John, as a Nazarite, was vowed to abstinence from all products of the vine, whether solid or liquid, "from the kernels even to the husk." (Num. vi, 1–4.) Jesus was not a Nazarite, and was under no such obligation. He was perfectly free to satisfy his natural wants with any of "the good creatures" which his Father in heaven had provided. And in fact we know that he did partake of "the fruit of the vine." (Matt. xxvi, 29, etc.) But that in any instance this was an intoxicating article is a wholly unwarranted and gratuitous assumption.

* Prof. Bumstead, "Bibliotheca Sacra," Jan., 1881, p. 86.

Art. IX.—SYNOPSIS OF THE QUARTERLIES AND OTHERS OF THE HIGHER PERIODICALS.

American Reviews.

American Catholic Quarterly Review, October, 1881. (Philadelphia.)—1. Freemasonry; by Rev. Aug. J. Thebaud, S.J. 2. Some of the Aspects of the Work of English Converts; by Arthur F. Marshall, B.A. 3. The Spirit World; by Rev. J. F. X. Hœffer, S.J. 4. Catholicity in Kentucky—Grace Newton Simpson; by B. J. Webb. 5. The Existence of God Demonstrated, (Third Article;) by Rev. J. Ming, S.J. 6. The Revival of Manufactures in Ireland; by M F. Sullivan. 7. The Lesson of President Garfield's Assassination; by John G. Shea, LL.D. 8. An American Catholic Dramatist; by Eugene L. Didier. 9. The Impossibilities of Unbelief; by A. De G. 10. Right and Wrong: Their Relation to Man's Ultimate End; by James A. Cain. 11. Gladstone's Latest Blunder; by Geo. D. Wolff.

Baptist Review, October, November, December, 1881. (Cincinnati.)—1. Is it Always Right to Obey the Dictates of Conscience? by J. M. Pendleton, D.D. 2. A Question of Good Conscience; by Prof. E. Adkins, D.D. 3. The Plymouth Brethren; by Henry M. King, D.D. 4. The Position of Women Among the Ancient Romans; by Jeremiah Chaplin, D.D. 5. Mediæval Latin Poetry; by J. S. Tunison, A.M. 6. An Address Prepared for the Semi-Centennial Celebration of Denison University, June, 1881; by E. Thresher, LL.D.

Bibliotheca Sacra, October, 1881. (Andover.)—1. A Chapter on Proverbs; by Rev. J. I. Mombert, D.D. 2. Is Salvation Possible without a Knowledge of the Gospel? by Lucius E. Smith. 3. Remarks upon the Languages of the Arabs and the Turks; by Prof. H. S. Osborn. 4. The Language of Isaiah xl–lxvi; by Rev. William Henry Cobb. 5. What is Swedenborgianism? by Rev. James Reed. 6. A Sober View of Abstinence from Intoxicating Stimulants; by Rev. Daniel Merriman, D.D. 7. Theological Education.

Lutheran Quarterly, July, 1881. (Gettysburg.)—1. By-Ways in the Life of Luther; by John G. Morris, D.D., LL.D. 2. Of Civil Affairs; by Rev. L. E. Albert, D.D. 3. The Survival of the Feelings; by Rev. George F. Magoun, D.D. 4. The Liturgical Question; by Rev. F. W. Conrad, D.D. 5. The Lutheran Church in Dutchess County, N. Y.; by Rev. William Hull. 6. Private Confession and Absolution; by Rev. L. A. Fox, A.M. 7. Human Instrumentality in God's Work; by M. Valentine, D.D.

October.—1. Development and Direction of Lay Work; by Rev. John Leyburn, D.D. 2. Talmudic Notes on St. Paul's Epistle to the Romans; by Prof. Franz Delitzsch, D.D. 3. The Church, Visible and Invisible; by Rev. E. C. Haitheox. 4. Visits to the Sick-Bed of Martin Luther; by John G. Morris, D.D., LL.D. 5. Jesus and Hillel: A Translation from Dr. Franz Delitzsch; by Rev. P. C. Croll, A.M. 6. Interpretation of Romans vii, 14–25; by Rev. John Tomlinson, A.M. 7. Essentials in the Teacher of Theology; by Rev. C. S. Albert, A.M. 8. Advance in Theology; by Prof. C. A. Stork, D.D.

New Englander, November, 1881. (New Haven.)—1. Personal Reminiscences of the Spanish Revolution; by Prof. W. I. Knapp. 2. The Church Organist; by Waldo S. Pratt. 3. Roswitha, the Nun of Gandersheim; by Miss Alice C. Osborne. 4. The Inductive Method in Theology; by Rev. James G. Roberts, D.D. 5. Democracy; by Henry Carter Adams. 6. Culture as a Substitute for Christianity; by Rev. Pres. William W. Patton, D.D. 7. The Life of Dr. Henry Boynton Smith; by Prof. Timothy Dwight. 8. Piety in the Middle Ages; by Rev. E. Woodward Brown.

January, 1882.—1. Old Times in Connecticut; by Rev. Leonard Bacon, D.D. 2. Democritus of Abdera: An Historical Study on the Beginnings of Greek Moral Philosophy; From the German of F. Kern, Gymnasial Director at Stettin; Translated by Rev. J. B. Chase. 3. The Sacrifices Demanded by Unbelief;

by Prof. R. B. Richardson. 4. The Alleged Infallibility of the Scriptures Practically Considered; by Rev. J. M. Whiton. 5. Fit Truths for Fit Times; by W. M. Barbour, D.D. 6. Reconstruction in Theology; by Rev. Professor Lewis F. Stearns. 7. Christian Worship in its Theory and Practice; by Prof. Henry N. Day. 8. Professor Phelps' "Theory of Preaching;" by Geo. B. Stevens.

New England Historical and Genealogical Register, October, 1881. (Boston.)—1. Memoir of Ebenezer Alden, M.D.; by Rev. Increase N. Tarbox, D.D. 2. Letter of Mrs. Alice Daniels; Com. by William B. Trask, Esq. 3. The Family of Dummer; by Col. Joseph L. Chester, LL.D., D.C.L. 4. Early History of Brookfield; by Henry E. Waite, Esq. 5. Three Years on Board the Kearsarge; Com. by A. J. Lathrop, Esq. 6. Roger Garde; by Charles E. Banks, M.D. 7. Was Gov. Leverett a Knight? by Hon. Thomas C. Amory. 8. Longmeadow Families; by Willard S. Allen, A.M. 9. Building up Harvard Hall; by William B. Trask, Esq. 10. Robert Bronsdon and Descendants; by Robert H. Eddy, Esq. 11. Marriages in West Springfield; by Mr. Lyman H. Bagg. 12. The Ossipee Townships; by Charles T. Libby, Esq. 13. Thomas Hale, of Newbury, Mass.; his English Origin and Connections; by the Hon. Robert S. Hale, LL.D. 14. The Coffin Name and Armorial Bearings; by John C. J. Brown, Esq.

North American Review, October, 1881. (New York.)—1. Some Dangerous Questions; by Senator John T. Morgan. 2. The Elements of Puritanism; by Prof. George P. Fisher. 3. The State and the Nation; by Senator George F. Edmunds. 4. The Idea of the University; by President Daniel C. Gilman. 5. Why Cornwallis was at Yorktown; by Sydney Howard Gay. 6. Shall Two States Rule the Union? by Thomas A. Hendricks. 7. The Ruins of Central America. Part IX.; by Désiré Charnay. 8. Washington as a Strategist; by Col. Henry B. Carrington.

November.—1. Presidential Inability; by Lyman Trumbull, Judge Thomas M. Cooley, Benjamin F. Butler, Prof. Theodore W. Dwight. 2. England's Hereditary Republic; by the Marquis of Blandford. 3. The Appointing Power; by Senator G. F. Hoar. 4. The Christian Religion. Part II.; by R. G. Ingersoll.

December.—1. The Monroe Doctrine in 1881; by John A. Kasson. 2. The Death Penalty; by Rev. Dr. George B. Cheever, Samuel Hand, and Wendell Phillips. 3. The Gladstone Government and Ireland; by H. O. Arnold-Forster. 4. The Surgical Treatment of President Garfield; by Dr. William A. Hammond, Dr. John Ashurst, Jun., Dr. J. Marion Sims, and Dr. John T. Hodgen. 5. Reform in Federal Taxation; by David A. Wells.

Presbyterian Review, October, 1881. (New York.)—1. Notes on the Revised New Testament; by Rev. Marvin R. Vincent, D.D. 2. The Proof of New Testament Miracle Compared with the Proof of the Miracle of the Roman Calendar; by Rev. Clement R. Vaughan, D.D. 3. Mediæval Jewish Theology; by Prof. Henry P. Smith. 4. The Biblical Blank; by Rev. R. M. Patterson, D.D. 5. Preaching and Modern Skepticism; by Rev. Pres. Henry Darling, D.D., LL.D.

Princeton Review, November, 1881. (New York.)—1. Consciousness and Personality; by Andrew P. Peabody, D.D., LL.D. 2. The Relations of Moral Philosophy to Speculation Concerning the Origin of Man; by Professor Henry Calderwood. 3. Sociology; by William G. Sumner. 4. The Origin and Development of Musical Scales; by Waldo S. Pratt. 5. Some Difficulties of Modern Materialism; by Professor Borden P. Bowne. 6. Illustrations of a Law of Evolution of Thought; by Joseph Le Conte, LL.D. 7. The Kantian Centennial; by President Noah Porter, D.D., LL.D.

Universalist Quarterly, October, 1881. (Boston.)—1. Plato's Argument for Immortality; by Sumner Ellis, D.D. 2. The Nature of Christ; by G. T. Flanders, D.D. 3. Thoughts on the Parables; by Rev. W. S. Perkins. 4. Reminiscences of Early American Universalism—First Paper; by Rev. Anson Titus, Jr. 5. Resurrection—Its Nature and Development; by Rev. R. O. Williams. 6. The Revised Version of the New Testament—A Criticism; by Rev. O. D. Miller. 7. Religion vs. Modern Doubt—The Unknowable; by William Tucker, D.D.

THE CHRISTIAN PHILOSOPHY QUARTERLY, October, 1881. (New York.)—1. Historical. 2. The Cry of "Conflict;" by Charles F. Deems, D.D., LL.D. 3. What we mean by Christian Philosophy; by Noah Porter, D.D., LL.D. 4. Some Difficulties in Modern Materialism; by Borden P. Bowne. 5. The Religious Aspect of the American Scientific Association; by Prof. H. S. Trowbridge.

This neat new quarterly is the organ of the lately formed "American Institute of Christian Philosophy," a society consisting of a body of leading Christian thinkers, associated for the purpose of furnishing lectures and essays on Christian Philosophy, and sending them forth to the world. The Society admits members upon application, an annual subscription of ten dollars being required to pay expenses. The gentlemen who initiated the project found—

A hearty coadjutor in William O. M'Dowell, Esq., who owned a beautiful property called Warwick Woodlands, situated on the west side of Greenwood Lake, a beautiful body of water lying nearly equally in New Jersey and New York, at the terminus of a railway forty-two miles in length from New York city. This gentleman engaged to build a hall which should be used for the lectures, and by his energy secured an encampment hotel, the rooms of which consisted of tents. He showed the additional munificence of paying the fees and expenses of the lecturers. According to announcement the course was opened on the morning of July 12, with the reading of a portion of the Holy Scriptures and with prayer by Charles F. Deems, D.D., LL.D., who had permitted himself to be announced as Dean of the School, and who presided over all its exercises. Dr. Deems then delivered a lecture on "The Cry of 'Conflict.'" On Wednesday, July 13, the opening worship was conducted by Rev. W. B. Palmore of Mo., and a lecture delivered by President Porter, of Yale College; the subject, "What we mean by Christian Philosophy." On Thursday, July 14, the opening worship was conducted by Rev. George A. Gates, of Montclair, and a lecture delivered by Prof. Borden P. Bowne, of Boston University; the subject, "Some Difficulties of Modern Materialism." On Friday, July 15, the opening worship was led by Rev. Prof. Sawyer. The Rev. Thomas Guard, of Baltimore, had been announced, but the state of the health of that gentleman kept him from the school, and his place was supplied by Prof. Stephen Alexander, of Princeton, whose lecture was on the "Origin and Primitive State of Man." On Saturday, July 16, the public worship was conducted by Rev. Addison K. Strong, D.D., of Hoboken, and the lecture delivered by Prof. C. A. Young, of Princeton, on "Astronomical Facts for Philosophical Thinkers." A number of persons remained in the Encampment Hotel, and many visitors were at the other hotels around the lake, drawn thither by the great beauty of Lake Greenwood and its vicinity. The published syllabus provided a sermon for Sunday, and no discourse

collected a larger congregation than that which attended the sermon, which was delivered by the Rev. Amory H. Bradford, A.M., of Montclair, N. J., who had acted as Secretary of the Summer School from its inception. Mr. Bradford's subject was "Conditions of Spiritual Sight." The text was Matt. v, 8: "Blessed are the pure in heart, for they shall see God." Monday, July 18, the public worship was conducted by Rev. W. C. Stiles of Brooklyn, and the lecture delivered by Prof. Alexander Winchell, of the University of Michigan; the subject, "The Philosophical Consequences of Evolution." Tuesday, July 19, the public worship was conducted by Rev. Dr. Taylor, of Newark, N. J., and the lecture delivered by the Rev. Lyman Abbott, D.D., of New York city; the subject, "Foundations of Christian Belief." Wednesday, July 20, the public worship was conducted by Rev. Dr. E. O. Flagg, of Newark, N. J., and the lecture delivered by the Rev. J. H. M'Ilvaine, D.D., of Newark, N. J.; the subject, "Science and Revelation." Thursday, July 21, the public worship was conducted by the Rev. Dr. Bacon, of Toledo, O., and the lecture delivered by Prof. B. N. Martin, of the University of New York; the subject, "Recent Physical Theories in their Bearing on Teleology." Friday, July 22, the public worship was conducted by the Rev. Dr. Craven, of Newark, N. J., and the lecture delivered by President John Bascom, of the University of Wisconsin; the subject, "The Gains and Losses of Faith from Science."

From the beginning to the close of the course of lectures there was an increase of attendance and interest.

On the 21st of July, 1881, in the Hall of Philosophy at Warwick Woodlands, Greenwood Lake, N. Y., a meeting was held on call for the purpose of organizing the American Institute of Christian Philosophy. The Rev. J. H. M'Ilvaine, D.D., of Newark, N. J., presided, and Rev. A. H. Bradford, of Montclair, N. J., was elected Secretary.

We may earnestly commend this "Institute" to the attention of the thoughtful men of our Church, both ministers and laymen.

Quarterly Review of the Methodist Episcopal Church, South, October, 1881. 1. Organic Union—Disruption and Fraternity; by C. W. Miller, D.D. 2. Biographies of John Wesley; by George John Stevenson, M.A. 3. Irenics. 4. Bishop Doggett as a Preacher. 5. The Canterbury Revision; by Rev. Edward S. Gregory. 6. Modern Sacred Music; by Rev. Leo Rosser. 7. The Assassination. 8. The Bunsens and the Hares; by Mrs. Martin. 9. Listening to the Beat of my Heart; by Rev. A. A. Lipscomb, D.D., LL.D.

The article on "Disruption and Fraternity" is a patient repetition of the illusions and fallacies of the past, without any notice or apparent knowledge that any answers have been made to them. The work of reply would be now superfluous, for the reason that the writer's defensive survey of the past is

good only for its section and for a limited time. Out of the South, and in the South a few years hence, the article has no validity. The whole is a past discussion; we have done full justice to it in the past; and we may well let it go and devote our thoughts to securing a peaceful present and a prosperous future for all Methodism and all our reunited country.

English Reviews.

British and Foreign Evangelical Review, October, 1881. (London.)—1. The Old Testament in the Jewish Church; by Rev. Alfred Cave, B.A. 2. The Probability of a Revealed Religion; by Rev. Walter Morison, D.D. 3. The Archæology of Celtic Christianity; by Rev. C. G. M'Crie. 4. Forgiveness—Human and Divine. 5. Zoroaster and Zoroastrianism; by Rev. J. N. Fradenburgh, Ph.D. 6. Our Earlier Literature; by Professor Theodore W. Hunt, Ph.D. 7. The Jewish Question in Europe; by Professor S. H. Kellogg, D.D. 8. Causation and Development; by President M'Cosh, D.D., LL.D.

Edinburgh Review, October, 1881. (New York.)—1. Dean Stanley's "Christian Institutions." 2. Albania and Scanderbeg. 3. The Koran. 4. Dauphiny. 5. The Pontificate of Leo XIII. 6. Memoir of M. de Circourt. 7. Ballads and other Poems, by Alfred Tennyson. 8. Helmholtz and Carter on Eyesight. 9. Colonel Gordon in Central Africa. 10. The Fallacies of Fair Trade.

London Quarterly Review, October, 1881. (New York.)—1. New Testament Revision: The New Greek Text. 2. The Past and the Future of the Conservative Party. 3. Dean Stanley's "Christian Institutions." 4. The Development of Electric Lighting. 5. The Works of Alexander Pope. 6. Luxury—Ancient and Modern. 7. Jebb's "Attic Orators." 8. Fair Trade and British Labor.

The first article, written by a bold and masterly hand, is a scathing broadside upon the New Revision and an arraignment of the Revisers. Its immediate indictment is, for the present, not so much against the translation, but against *the Text* from which the translation is made. This makes the matter altogether worse, however, for even a good translation of a bad text is bad.

The main ground of the assault is that the Revisers' text was furnished them by scholars who reposed a fatal confidence in some five ancient manuscripts—a confidence falsified by the character of the manuscripts themselves. Those five are the Vatican, marked B; Tischendorf's Sinaitic, ℵ; the Alexandrian, A; the rescript codex preserved at Paris, C; and Codex Bezæ, D. We here quote part of his condemnation of the

MISTAKEN PARTIALITY FOR A FEW MANUSCRIPTS.

Singular to relate, the first, second, fourth, and fifth of these Codices, (B ℵ C D,) but especially B and ℵ, have within the last twenty years established a tyrannical ascendency over the imagination of the critics, which can only be fitly spoken of as a blind

superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even *from one another.* This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: namely, that *in different degrees* they all five exhibit a fabricated text. Between the first two (B and ℵ) there subsists an amount of sinister resemblance which proves that they must have been both derived at no very remote period from the same corrupt original. Yet do they stand asunder in every page, as well as differ widely from the commonly received Text, with which they have been carefully collated. In the Gospels alone, B is found to omit at least 2,877 words: to add, 536: to substitute, 935: to transpose, 2,098: to modify, 1,132, (in all 7,578,)—the corresponding figures for ℵ being severally 3,455, 839, 1,114, 2,299, 1,265, (in all 8,972.) And be it remembered that the omissions, additions, substitutions, transpositions, and modifications, *are by no means the same* in both. It is in fact *easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree.*

But by far the most depraved text is that exhibited by codex D. "No known manuscript contains so many bold and extensive interpolations. Its variations from the sacred Text are beyond all other example." This, however, is not the result of its being the most recent of the five, but (singular to relate) is due to quite an opposite cause. "When we turn to the Acts of the Apostles," (says the learned editor of the codex, Dr. Scrivener,) "we find ourselves confronted with a text, the like to which we have no experience of elsewhere. It is hardly an exaggeration to assert that codex D reproduces the *Textus receptus* much in the same way that one of the best Chaldee Targums does the Hebrew of the Old Testament: so wide are the variations in the diction, so constant and inveterate the practice of expounding the narrative by means of interpolations which seldom recommend themselves as genuine by even a semblance of internal probability." "*Sæpe dubites per ludumne an serio scripta legas,*"—is Tischendorf's blunt estimate of the text of that codex. Though a considerable portion of the Gospels is missing, in what remains we find 3,704 words omitted: no less than 2,213 added, and 2,121 substituted. The words transposed amount to 3,471: and 1,772 have been modified; the deflections from the received text thus amounting in all to 13,281.—Next after D, the most untrustworthy codex is ℵ, which bears on its front a memorable note of the evil repute under which it has always labored: namely, it is found that at least ten revisers between the fourth and the twelfth centuries busied themselves with the task of correcting its many and extraordinary perversions of the truth of Scripture.—Next in impurity comes B:—then the fragmentary codex C: our own A being, beyond all doubt, disfigured by the fewest blemishes of any.

What precedes admits to some extent of further numerical illustration. It is discovered that in the 111 (out of 320) pages of a copy of Lloyd's Greek Testament, in which alone these five manuscripts are collectively available for comparison in the Gospels—the serious deflections of A from the *Textus receptus* amount in all to only 842: whereas in C they amount to 1,798: in B, to 2,370: in ℵ, to 3,392: in D to 4,697. The readings *peculiar to* A within the same limits are 133: those peculiar to C are 170. But those of B amount to 197: while ℵ exhibits 443: and the readings peculiar to D (within the same limits) are no fewer than 1,829. . . . We submit that these facts are not altogether calculated to inspire confidence in codices B ℵ C D.

But let the learned chairman of the New Testament company of Revisionists (Bishop Ellicott) be heard on this subject. He is characterizing these same "old uncials," which it is just now the fashion to hold up as oracular, and to which his lordship is almost as devotedly attached as his neighbors:—

"The *simplicity and dignified conciseness*" (he says) "of the Vatican manuscript (B): the *greater expansiveness* of our own Alexandrian (A): the *partially mixed characteristics* of the Sinaitic (ℵ): the *paraphrastic tone* of the *singular* codex Bezæ, (D,) are now brought home to the student."

Could ingenuity have devised severer satire than such a description of four professing *transcripts* of a book; and *that* book the everlasting Gospel itself?—transcripts, be it observed in passing, on which it is just now the fashion to rely implicitly for the very orthography of proper names—the spelling of common words—the minutiæ of grammar. What (we ask) would be thought of four such "*copies*" of Thucydides or of Shakspeare? Imagine it gravely proposed, by the aid of four such conflicting documents, to re-adjust the text of the funeral oration of Pericles, or to re-edit "Hamlet." *Risum teneatis amici?* Why, some of the poet's most familiar lines would become scarcely recognizable: for example, A,—"*Toby or not Toby; that is the question:*" B,—"*Tob or not, is the question:*" ℵ,—"*To be a tub or not to be a tub; the question is that:*" C,—"*The question is. to beat, or not to beat Toby:*" D,—(the "singular codex,") "*The only question is this—to beat that Toby, or to be a tub.*"—Pp. 164, 165.

We quote the following reply to the argument derived from the

ANTIQUITY OF THESE MANUSCRIPTS.

But surely (rejoins the intelligent reader, coming fresh to these studies) the oldest extant manuscripts (B ℵ A C D) *must* exhibit the purest text! Is it not so? It *ought* to be so, no doubt, (we answer,) but it certainly *need not* be the case.

We know that Origen in Palestine, Lucian at Antioch, Hesychius in Egypt, "revised" the text of the N. T. Unfortunately, they did their work in an age when such fatal

misapprehension prevailed on the subject that each in turn will have inevitably imported a fresh assortment of *monstra* into the sacred writings. Add, the baneful influence of such spirits as Theophilus, (sixth Bishop of Antioch, A. D. 168,) Tatian, Ammonius, etc., of whom there must have been a vast number in the primitive age—some of whose productions, we know for certain, were freely multiplied in every quarter of ancient Christendom:—add, the fabricated gospels which anciently abounded; notably the "Gospel of the Hebrews," about which Jerome is so communicative, and which (he says) he had translated into Greek and Latin:—lastly, freely grant that, here and there, with well-meant assiduity, the orthodox themselves may have sought to prop up truths which the early heretics (Basilides, [134,] Valentinus [140] with his disciple Heracleon, Marcion, [150,] and the rest) most perseveringly assailed;—and we have sufficiently explained how it comes to pass that not a few of the codices of ancient Christendom must have exhibited a text which was even scandalously corrupt. "It is no less true to fact than paradoxical in sound," writes the most learned of the Revisionist body, "that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenæus [A. D. 150] and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens thirteen centuries later, when molding the Textus Receptus."

And what else are codices ℵ B C D but *specimens—in vastly different degrees—of the class thus characterized* by Dr. Scrivener? Nay, who will venture to deny that those codices are indebted for their preservation *solely* to the circumstance, that they were long since recognized as the depositories of readings which rendered them utterly untrustworthy?—Pp. 168, 169.

We give the following statement on

WESTCOTT AND HORT'S GREEK TESTAMENT.

The last to enter the field are Drs. Westcott and Hort, whose beautifully printed edition of "the New Testament in the original Greek" was published *on the same day* with the "Revised Authorized Version" itself, a copy of their work having been already confidentially intrusted to every member of the New Testament company of Revisionists to guide them in their labors. The learned Editors candidly avow that they "have deliberately chosen on the whole to rely for documentary evidence on the stores accumulated by their predecessors, and to confine themselves to their proper work of editing the text itself." Nothing therefore has to be inquired after except the critical principles on which they have proceeded. And, after assuring us that "the study of grouping is the foundation of all enduring criticism" they produce their secret: namely, that in "every one of

our witnesses," *except codex* B, the "corruptions are innumerable;" and that, in the Gospels, the one "group of witnesses" of "*incomparable value*," is codex B in "combination with another primary Greek manuscript, as ℵ B, B L, B C, B T, B D, B Ξ, A B, B Z, B 33, and in S. Mark B Δ." This is "Textual Criticism made easy," certainly. Well aware of the preposterous results to which such a major premise must inevitably lead, we are not surprised to find a plea straightway put in for "*instinctive processes of criticism*," of which *the foundation* "*needs perpetual correction and recorrection*." But our confidence fairly gives way when, in the same breath, the accomplished Editors proceed as follows:—"But we are obliged to come to *the individual mind* at last; and canons of criticism are useful only as warnings against natural illusions, and aids to circumspect consideration, not as absolute rules to prescribe the final decision. It is true that no individual mind can ever work with perfect uniformity, or free itself completely from its own idiosyncrasies. Yet a clear sense of the danger of unconscious caprice may do much toward excluding it. We trust, also, that the present text has escaped some risks of this kind by being the joint production of two editors of different habits of mind." A somewhat insecure safeguard surely! May we be permitted without offense to point out that the "idiosyncrasies" of an "individual mind" (to which we learn with astonishment "we are obliged to come at last") are probably the very worst foundation possible on which to build the recension of an inspired writing? With regret we record our conviction that these accomplished scholars have succeeded in producing a Text *vastly more remote from the inspired autographs of the Evangelists than any which has appeared since the invention of printing*. When full Prolegomena have been furnished, we shall know more about the matter; but, to judge from the Remarks (pp. 541–562) which the learned Editors (Revisionists themselves) have subjoined to their elegantly printed volume, it is to be feared that the fabric will be found to rest too exclusively on vague assumption and unproved hypothesis. In other words, a painful apprehension is created, that their edition of "the New Testament in the original Greek" will be found to partake inconveniently of the nature of a work of the imagination. As codex ℵ proved fatal to Dr. Tischendorf, so is codex B evidently the rock on which Drs. Westcott and Hort have split.—Pp. 167, 168.

The success of the writer's criticisms would at least have the good result of preserving intact two important passages of the Received Text, his defenses of which we here give:

THE LAST TWELVE VERSES OF MARK.

We may now proceed with our examination of their work, beginning—as Dr. Roberts, one of the Revisionists, does, in his work explaining the method and results of their labors—with

what we hold to be the gravest blot of all, namely, the marks of serious suspicion which we find set against the last 12 verses of St. Mark's Gospel. Well may the learned writer anticipate that "The reader will be struck by the appearance which this long paragraph presents in the Revised Version. Although inserted, it is marked off by a considerable space from the rest of the Gospel. A note is also placed in the margin containing a brief explanation of this."

He refers to the words—"The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

But now,—for the use of *whom* has this piece of information been volunteered! Not for learned readers, certainly, it being familiarly known to all that codices B and ℵ *alone of manuscripts* (to their own effectual condemnation) omit these 12 verses. But then scholars know something more about the matter. They also know that these 12 verses have been made the subject of a separate treatise extending to upward of 300 pages,—which treatise has now been before the world for a full decade of years, and, for the best of reasons, has never yet been answered. Its object, stated on its title-page, was to vindicate against recent critical objectors, and to establish "the last Twelve Verses" of St. Mark's Gospel. Moreover, competent judges at once admitted that the author had succeeded in doing what he undertook to do. *Can* it then be right (we respectfully inquire) still to insinuate into unlearned minds distrust of twelve consecutive verses of the everlasting Gospel, which yet have been demonstrated to be as trustworthy as any other verses which can be named?

The question arises, But how did it come to pass that such evil counsels were allowed to prevail in the Jerusalem Chamber? Light has been let into the subject by two of the New Testament company. And first by Dr. Newth, who has been at the pains to describe the method which was pursued on such occasions. The practice (he informs us) was as follows. The Bishop of Gloucester and Bristol as chairman, asks—"whether any *textual* changes are proposed? The evidence for and against is briefly stated, and the proposal considered. The duty of stating this evidence is, by tacit consent, devolved (*sic*) upon two members of the company, who from their previous studies are specially entitled to speak with authority upon such questions—Dr. Scrivener and *Dr. Hort*—and who come prepared to enumerate particularly the authorities on either side. Dr. Scrivener opens up the matter by stating the facts of the case, and by giving his judgment on the bearings of the evidence. Dr. Hort follows, and mentions any additional matters that may call for notice, and, if differing from Dr. Scrivener's estimate of the weight of the evidence, gives his reasons and states his own view. After discussion, the vote of the company is taken, and the proposed reading accepted or rejected. *The text being thus settled*, the chairman asks for proposals on the rendering."

And thus the men who were appointed to improve *the English translation*, are exhibited to us remodeling *the original Greek*. At a moment's notice, as if by intuition, these eminent divines undertake to decide which shall be deemed the genuine words of the sacred writers, and which *not*. Each is called upon to give his vote, and he gives it. "*The Text being thus settled*," they proceed to do the only thing they were originally appointed to do; namely, to try their hands at improving our Authorized Version. But we venture respectfully to suggest that by no such "rough-and-ready" process is that most delicate and difficult of all critical problems—the truth of Scripture—to be "settled."

We naturally cast about for some evidence that the members of the New Testament company possess that mastery of the subject which alone could justify one of their number (Dr. Milligan) in asserting roundly that these 12 verses are "*are not from the pen of St. Mark himself;*" and another (Dr. Roberts) in maintaining that "the passage is *not the immediate production of St. Mark*." Dr. Roberts assures us that "Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome, as well as other writers, especially Greeks, testify that these verses were not written by St. Mark, or not found in the best copies."

Will the learned writer permit us to assure him in return that he is entirely mistaken? He is requested to believe that Gregory of Nyssa says nothing of the sort—*says nothing at all* concerning these verses: that Victor of Antioch vouches emphatically for their *genuineness:* that Severus does but copy, while Jerome does but translate, a few random expressions of Eusebius: and that Eusebius himself *nowhere* "testifies that these verses were not written by St. Mark." So far from it, Eusebius actually *quotes the verses*, quotes them as *genuine*. Dr. Roberts is further assured that there are *no* "other writers," whether Greek or Latin, who insinuate doubt concerning these verses. On the contrary, besides *both* the Latin and *all the* Syriac—besides the Gothic and the *two* Egyptian versions—there exist four authorities of the second century; as many of the third; five of the fifth; four of the sixth; as many of the seventh;—together with *at least ten* of the fourth, (*contemporaries, therefore, of codices* B *and* ℵ,) which actually *recognize* the verses in question. Now, when to *every known manuscript but two* of bad character,—besides *every ancient version—some one and thirty Fathers* are added, eighteen of whom must have used copies at least as old as either B or ℵ,—Dr. Roberts is assured that an amount of external authority has been accumulated which is simply impregnable in discussions of this nature. But the significance of a single circumstance, of which up to this point nothing has been said, is alone sufficient to determine the controversy. We refer to the fact that *in every part of eastern Christendom* these same 12 verses—neither more nor less—have been from the earliest recorded period, and

still are, *a proper lesson both for the Easter season and for Ascension Day.*—Pp. 171, 172.

WORDS OF THE ANGELS' SONG, LUKE ii, 14.

A more grievous perversion of the truth of Scripture is scarcely to be found than occurs in the proposed revised exhibition of St. Luke ii, 14, in the Greek and English alike; for indeed not only is the proposed Greek text (*ἐν ἀνθρώποις εὐδοκίας*) impossible, but the English of the Revisionists ("*peace among men in whom he is well pleased*") "can be arrived at" (as one of themselves has justly remarked) "only through some process which would make any phrase bear almost any meaning the translator might like to put upon it." More than that: the harmony of the exquisite three-part hymn, which the Angels sang on the night of the Nativity, becomes hopelessly marred, and its structural symmetry destroyed, by the welding of the second and third members of the sentence into one. Singular to relate, the addition of *a single letter* (ς) has done all this mischief. Quite as singular is it that we should be able at the end of upward of 1700 years to discover what occasioned its calamitous insertion. From the archetypal copy, by the aid of which the old Latin translation was made, (for the Latin copies *all* read "*pax hominibus bonæ voluntatis,*") the preposition *ἐν* was evidently away,—absorbed, apparently, by the *ἀν* which immediately follows. In order, therefore, to make a sentence of some sort out of words which, without *ἐν*, are simply unintelligible, *εὐδοκία* was turned into *εὐδοκίας*. It is, accordingly, a significant circumstance that, whereas there exists *no* Greek copy of the Gospels which *omits* the *ἐν*, there is scarcely a Latin exhibition of the place to be found which contains it. To return, however, to the genuine clause—"Good-will toward men," (*Ἐν ἀνθρώποις εὐδοκία.*)

Absolutely decisive of the reading of the passage—irrespectively of internal considerations—ought to be the consideration that it is vouched for *by every known copy* of the Gospels of whatever sort, excepting only ℵ A B D: the first and third of which, however, were anciently corrected and brought into conformity with the received Text; while the second (A) is observed to be so inconstant in its testimony, that in the primitive "morning-hymn" (given in another page of the same codex, and containing a quotation of Luke ii, 14) the correct reading of the place is found. D's complicity in error is the less important, because of the ascertained sympathy between that codex and the Latin. In the meantime the two Syriac Versions are a sufficient set-off against the Latin copies; while the hostile evidence of the Gothic (which this time sides with the Latin) is fully neutralized by the unexpected desertion of the Coptic version from the opposite camp. It therefore comes to this:—We are invited to make our election between every extant copy of the Gospels—every known lectionary,—and, not least of all, the ascertained ecclesiastical usage of the Eastern Church from the beginning—on

the one hand; and the testimony of four codices without a history or a character, which concur in upholding a patent mistake, on the other. Will any one hesitate as to the side to which he ought to yield allegiance?

Could doubt be supposed to be entertained in any quarter, it must at all events be borne away by the torrent of Patristic authority which is available on the present occasion.

The writer then quotes a body of Patristic authorities, and sums up.

For our present purpose they are *codices* of the fourth, fifth, and sixth centuries. In this way, then, no less than *fifty-six* ancient witnesses in all have come back to testify to the men of this generation that the commonly received reading of St. Luke ii. 14, is *the true reading*, and that the text which the Revisionists are seeking to palm off upon us is *a fabrication and a blunder*. Will any one be found to maintain that the authority of B and ℵ is appreciable, when confronted by the first 15 contemporary ecclesiastical writers above enumerated? or that A can stand against the 7 which follow?

This is not all, however. Survey the preceding enumeration geographically, and note that, besides 1 named from Gaul, at least 2 stand for Constantinople, while 5 are dotted over Asia Minor: 2 at least represent Antioch; and 5, other parts of Syria: 3 stand for Palestine, and 2 for Churches further East: at least 5 are Alexandrian, 2 are men of Cyprus, and 1 is from Crete. If the articulate voices of so many illustrious Bishops, coming to us in this way from every part of ancient Christendom and all delivering the same unfaltering message,—if *this* be not allowed to be decisive on a point of the kind just now before us, then pray let us be told what amount of evidence men *will* accept as final. The plain truth is, that a case has been established against ℵ A B D and the Latin version, which amounts to *proof* that those documents, even when they conspire to yield the self-same evidence, are not trustworthy witnesses to the text of Scripture. The history of the reading advocated by the Revisionists is briefly this:—*It emerges into notice in the second century, and in the fourth disappears from sight entirely.*—Pp. 172–174.

It is plain that this bold arraignment of some of the most eminent biblical scholars of England comes from a high churchly quarter. It indicates that the New Revision will be decisively rejected by the Church of England. And, in that case, we think that, in the interests of Protestant unanimity, the General Conferences of our American Methodism will decline to authorize its adoption and use.

WESTMINSTER REVIEW, October, 1881. (New York.)—1. The Irish Land Act and the English Land Question. 2. Political Memoirs: The Goderich and Wellington Administrations. 3. The Systematic Philosophy of Aristotle. 4. The Latest Bohemian Literature. 5. The Copyright Question. 6. The International Medical Congress and the Progress of Medicine. 7. Dean Stanley. 8. Women's Rights as Preached by Women.

Dean Stanley has been made the subject of leading articles in three English Quarterlies, the "London," "Edinburgh," and "Westminster.' In the two former he is overlaid with indiscriminate eulogy; in the latter with some keen sarcasm, rendered still keener by a genial flow of eulogy and a terrible amount of truth. The writer seems to be a "Christian theist" of the Theodore Parker and James Martineau school, and the point of his argument is to show, mostly from his Christian Institutions, that Stanley, had he been a sincere man, would have preached, not in Westminster Abbey, but in a Unitarian or theistic chapel. He shows, with no little clearness, that the Dean's belief in miracles was very nebulous; that he held the sacraments, the creeds, and the three orders to be accidents in Christian history very likely to be hereafter discarded; that the Bible is inspired only as every holy man is inspired; and that the Trinity is simply God as seen in creation, in history, and in love of excellence.

We believe that most persons who have read the Dean's fascinating "History of the Jewish Church" have recognized how all miraculous narratives are simply wrapped in gorgeous clouds. Few discriminating readers would doubt that to the Dean the literal miracle was a dubiety. Our reviewer exemplifies this by quoting his fine flurry over the ascension of Elijah as follows: "In this inextricable *interweaving of fact and figure* it is enough to remark how fitly such an act closes such a life. . . . By a sudden stroke of storm and whirlwind, or, as *we almost literally say* of the martyrs of old, by chariots and horses of fire, the servants of God pass away." How his nimble fancy would have figured the ascension of Christ we have no authority at hand for saying.

Hardly pertinent to the matter in hand, yet, as illustrating the present position of the Unitarians, or "Christian theists," at the present time, we give the two following eloquent passages from Martineau, which the "Review" adduces to show how Stanley would have preached had he not been swaddled in his Churchly gown.

"The total disappearance from our branch of the Reformed Churches of all *external authority* in matters of religion. The Catholic prediction, so often made when Luther threw off the restraints of ecclesiastical tradition, has at length come true; and the yoke of the Bible follows the yoke of the Church. The phrases which we have heard repeated with enthusiasm, that 'the Bible, and the Bible only, is the religion of Protestants,' that 'Scripture is the rule of faith and practice,' are indeed full of historical interest, but for minds at once sincere and exact have lost their magic power. . . . Our attitude toward Scripture thus becomes the same as that which has long been familiar to the Society of Friends, simply assuming that the Spirit of God which, in the old time wrought their elements of sanctity into the pages of the Bible, lives and operates forever in the human soul, renewing the light of Divine Truth and kindling eternal aspirations, so that the Day of Pentecost is never past, and there is still a tongue of fire for every evangelist."

Again:

"Another great change, though gradual and timid in its advance has for us reached its completion within our own memory—the disappearance from our faith of the entire *Messianic mythology*. I speak not merely of the lost argument from prophecy, now melted away by better understanding of the Hebrew writings, or of the interior relation, under any aspect, of the Old Testament and the New; but of the total discharge from our religious conceptions of that central Jewish dream which was always asking, *Art thou He that should come, or look we for another?* and of all its stage, its drama, and its scenery. . . . From the person of Jesus every thing *official* attached to him by Evangelists or divines has fallen away: when they put such false robes upon him they were but leading him to death. The pomp of royal lineage and fulfilled prediction, the prerogatives of King, of Priest, of Judge, the Advent, with retinue of angels on the clouds of heaven, are to us mere deforming investitures misplaced, like court dresses on the 'spirits of the just;' and he simply the Divine Flower of Humanity, blossoming after ages of spiritual growth, the realized possibility of life in God."

The fact that a man so pre-eminently sincere, upright, and in all other respects outspoken, so dealt with the Church's formularies and standards of doctrine, and yet retained his place among its ministers, is a damning proof of the evils, not only of requiring subscriptions to articles and formularies from men of immature minds, but of a Church whose theology and whose prayers are founded on and regulated by law, and whose endowments and social prestige and influence tempt men to an evasive conformity.

The Dean's intolerance against the opposers of the Establishment completes the picture:

The only point of difference which ever made him wanting in fairness, liberality, and candor to an opponent, was opposition to the Establishment. Toward the friends and supporters of the Liberation Society he was as unfair, illiberal, and uncandid as would have been any squire or rector of the period which, according to Mr. Froude, was the Golden Age of the Church of England. We never read the Dean's glorifications of the English Church without being reminded how, in this respect, he has very far departed from the teaching of his Master.

German Reviews.

THEOLOGISCHE STUDIEN UND KRITIKEN. (Theological Essays and Reviews.) 1882. First Number. *Essays:* 1. KLEINERT, Practical Theology. 2. RIEHM, Religion and Science. *Thoughts and Remarks.* 1. LEMME, On Titus i, 12. 2. THIELE, A Manuscript of Luther. *Review:* AMEND, The Prophet Ezekiel, reviewed by Camphausen.

Dr. Paul Kleinert, of the University of Berlin, occupies the most of this number with an exhaustive article on Practical Theology, the second of a series, treating of the problems of divine worship. He takes for his text the words of Luther, opening the preface to his Exposition of the Psalms: *Diligens verbi Dei prædicatio est proprius cultus Novi Testamenti*, a work which Luther closes with the remark: "The sum of all of which is, that every effort must be made to give prominence to the *Word*, and to abstain from a mere ranting and howling." With these and similar expressions Luther is not alone, for in them he is but the mouthpiece of the Reformation, whose every effort was to imbue religious life with the essence of the *Word* and the sacraments as a protest against the mere social and ethical side of Church life.

We opine, from the energy with which Kleinert pushes his practical arguments, that he has lived long enough to see the necessity of treating of something more wholesome and needful than the speculative theology of the German theologians. He virtually acknowledges that much which they have given to the world contains more mysticism than solid truth, and more husks than nourishing food. And we judge, also, that the author, who is a popular teacher in the Berlin schools, and is just now expounding to his classes the Book

of Job, and treating of the history of the constitution of the Evangelical Church in contradistinction to that of the formal State Church, is but the earlier exponent of a spirit now growing and gaining strength enough to make itself heard and felt.

The wild vagaries of the *isms* of the day in Germany have well-nigh smothered the *Word* among them, and true believers in the Bible, pure and simple, feel the burden of the duty to press the *Word* in this shape on the attention of the teachers and the taught. There is certainly a gratifying reaction now going on throughout the Fatherland in the religious arena. The speculative and semi-infidel teachers are now talking to empty benches, and their schools are well-nigh deserted; while the truly evangelical movement is growing apace. The cry of despair that we have heard for years, that no young men are entering the orthodox schools, is now ceasing, and we are told that they are now filling up with a class that seem to approach the work with a conviction if not a conversion. And it augurs well for the success of the good cause that reputable and popular teachers are stepping out of their chairs to enter the arena of the theological reviews with the exhortations to preach the *Word* to the people.

And in these same pages Professor Riehm, of Halle, a school of sweet memories left by Tholuck, treats of Religion and Science in an address made on the occasion of his assuming the rectorate of the faculty for the year. This gave him an opportunity to reach his colleagues as well as the youth of the institution, as the address of the new rector is always an interesting event, shadowing the animus of the hour and the prominent line of thought for the year. A few of his introductory sentences will show his style and manner of treating his subject: "The lofty aim of every German university worthy of the name arises before us at the commencement of a new year. We have higher duty, even, than the training of academic youth for the service of the State and the Church. A university can only fulfill its principal duty by combining with other studies that of the progress of science and the safe mode of arriving at scientific truth. This is the only way in which the student can acquire a truly academic culture and preparation for his future calling."

Zeitschrift fur Wissenschaftliche Theologie. (Journal for Scientific Theology. Edited by Hilgenfeld.) Twenty-fifth Volume. First Number. 1. Dr. Willibald Grimm, The Theological Encyclopedia. 2. Schweizer, Ritschl's Prolegomena to the History of Pietism. 3. Holtzmann, The Religious Idea of the School of Herbart. 4. Hilgenfeld, Horace, by Theodore Keim. 5. Ronsch, Studies on the Itala. *Notices:* 1. The Biblical Theory of Earthquakes. 2. The Gospel of St. Paul. 3. De Hegesippo. 4. Octavius, Translated by Dombert.

Grimm, in his article on the "Theological Encyclopedia," appeals, in the first place, for a more complete classification of theological sciences. He complains of an absence with the older theologians of any line of division among the special theological sciences, the whole being comprehended in one organic mass. The subdivisions, when made, were confusing, and without principle. Thus, Buddeus treats the matter in the following order: Dogmatics, Symbolics, Patristics, Morals, Ecclesiastical Jurisprudence, Church History, Polemics, Exegesis; whereas his son-in-law, Walch, makes a totally different arrangement of the subjects. Buddeus gives no place to Practical Theology, and Walch none to Exegesis. Pfaff, in his *Introductio in Historiam Theologiæ Literariam*, makes five categories, excluding some of the above, and adding some of his own. Schleiermacher, in his "Scheme of Theological Studies," published in Berlin in 1811, made three principal divisions of his subject: Philosophical Theology, Historical Theology, and Practical Theology; while the last author of note, J. P. Lange, in his "Outlines of a Theological Encyclopedia," published in Heidelberg in 1877, recommends two divisions—Historical Theology, including the Exegetical, and Didactic Theology, divided into Dogmatics, Morals, and Practical Theology. In all these treatises, and others with the same aim not enumerated, the word *theology* is properly used in its broadest sense, that is, as the science of religion. But some would here make the distinction between natural and revealed religion, as Walch and Nössett and others would treat of extra-biblical religions founded on the Christian faith, such as Mohammedanism, and even go so far as to include the Religious Philosophy of Kant. Grimm would make a goodly number of these spurious religions stand aside, and concentrate his work on Christian Theology, which he defines as the Science of Christendom, and divides into Evangelical Theology and Catholic Theology, according as it may be studied in harmony with the principles of Protestantism or those of Catholicism. He, of course, confines

himself to Protestant Theology, and then lays down his scheme, which is far too extensive for us to follow, but which certainly possesses the merit of introducing some order into the chaos that has embarrassed previous workers in this line of theological literature.

The "Biblical Theory of Earthquakes" among the notices, by Rahmer, will, of course, attract passing attention. The title induces us to expect something new, for the average Bible scholar has yet to find any theory in the Bible regarding the origin or effects of earthquakes on the formation of the earth. Every thing that can be supposed to bear on this theory of the Church Fathers of earlier periods has been exhausted by Zöckler in his "History of Theology and the Natural Sciences," given to the world in one volume in 1877. But of all this there is nothing, so that the expression of the title may well be denominated a misnomer. The real intent of the author is to show the influence of the earthquake in Palestine during the rule of Uzziah on the form of prophetic utterances, so that it is in reality an exegetical study rather than the explanation or study of a theory. As such it is not without interest and ingenuity, though many of its positions are fanciful and its conclusions fallacious. It will require quite a stretch of the imagination to make the thirteenth verse of the second chapter of Amos allude to an earthquake. "Behold I am pressed under you as a cart is pressed that is full of sheaves." And it is indeed a very elastic kind of exegesis that will interpret blood and fire and columns of smoke to be an allusion to an earthquake, when they are so clearly the phenomena that attend an invading army. Ingenious combinations of this kind may be very agreeable and entertaining efforts, but to call them exegesis is very certainly to overstep the bounds of anxious inquiry. It is pleasant to see that German scholars are raising their voice against this style of treating Bible passages, which has done not a little toward bringing certain works into disrepute among them, and casting on all exegetical work a spirit of distrust when it wanders off into the region of ingenious speculation.

French Reviews.

Revue Chretienne, (Christian Review.) August, 1881.—1. Mouron, Education of Women. 2. Wennagel, Christ and Nature. 3. Stapfer, A Thesis for the Doctorate. 4. Schaeffer, Genoa. German Chronicle, by Lichtenberger, and Monthly Review, by Pressensé.

September.—1. Steinheil, Eternal Punishment. 2. Mouron, Education of Women. (second paper.) English Chronicle, by E. W., and Monthly Review.

Decidedly the leading articles in the above numbers are those devoted to the Education of Women. This is rapidly becoming a leading question among all those in France who are partisans of the truest and broadest liberty. The people of intelligence in France begin to perceive that they can never be truly free until the women are wrested from the fetters of ignorance and superstition in which they are so largely held by the priests. The demand is, therefore, becoming general among the Liberals of all shades, whether with or without religious conviction, that there shall be a system of higher education for women, sustained, or at least fostered, by the State. And in this conviction the question is every-where asked, "What shall be the education of women?" And it will be interesting to see the answer by a leader of the French Protestant Church.

"It should be the same as that of man with regard to her ultimate and final destiny, and different from that of man as regards her special calling. Or, in other words, woman must be educated as man in order to become the human being that God wishes; but she must be otherwise educated in that which concerns the being on whom fall the special duties of wife and mother. Or, still otherwise expressed, the education of man and woman are not to be alike; and their instruction must differ still more. Education is addressed in fact to the whole being. The religious and moral duties of man and woman, their manner of existing before God and man, cannot greatly differ; there are not two ways of forming the being which is called man or woman; there are not two kinds of motives or obligations. There is but one kind, because there is but one God who is the Father of us all. In remembering that woman has more heart and less will than man, that she proceeds by intuition rather than reflection, we shall be able to present duty to her rather under the form of education than under that of

imperative obligation; we must take more precautions against the weakness of her will, or remedy this weakness by giving to it more exercise. But these are shades of difference, and matters of tact and proportion that do not constitute two moralities do not create two educations. Instruction does not consist directly in the formation of the soul, its preparation for divine and human life, the communication of interior motives, or of a manner of being spiritual—it consists in the communication of knowledge. Duties all tend to one single object —God; and to a like situation—our situation as creatures. Knowledge is applied to different objects and different situations. Therefore, the situation of woman being in certain regards special, her instruction will take for that reason a special direction." This, it will be seen, lays down the platform of the author, and gives us the key to the line that will be followed by the Reformed Church of France in this new departure in the matter of the education of women.

It is interesting to notice that the "English Chronicle" in the September number is devoted entirely to Dean Stanley, notwithstanding the fact that the "Monthly Review" of the previous number, in the hands of Pressensé, was largely given up to the same study. This goes to show how great was the influence that the Dean exerted on the Protestants of France, and how cosmopolitan was his influence with all Protestantism. The Reformed Church of France found much consolation in the fact that the best representative of the Broad Church of England sympathized with them and understood them, even to their different shadings as to religious truth and doctrines, and was ever ready to uphold and encourage those who showed by their fruits that the tree was good, without regard to persons or shades of belief. Stanley reserved all his fire to combat opinions and prejudices, and not men, and thus, wherever ecclesiastical conflicts were of minor importance, he gained all hearts, and thus captured the Protestants on the other side of the Channel who do not tire of doing him honor even more than many of his own countrymen. This is the justification of the author for devoting an entire "Chronicle" to the much-loved Dean.

Bonnet Maury is among the brightest and most interesting of the members of the new Faculty of Protestant Theology in

Paris, which is virtually the revival of the defunct school of Strasburg that went down with so many other French institutions in Alsace under the bombardment of the Germans. When these gentlemen desire the doctorate they work for it, and the thesis that gained for him the prize was the "Origin of Unitarian Christianity among the English." Rather a strange subject for one of his class to take interest in, and to which to devote, not a thesis in our view of the matter, but a veritable book of some three hundred pages, comprising a series of studies that are little less than a journey throughout Europe, as he says, in search of Unitarian ideas. But his tour is a very interesting one, and we follow him with great pleasure in his rapid sketches of each Unitarian Reformer; and these studies, while being too rapid for the theologian, because of the absence of scientific investigation and rigid criticism, are for that reason the better adapted for popular circulation. They form a people's book that is full of information. He finds the Unitarians most numerous in Transylvania, Great Britain, and the United States. The first adherents of this doctrine were the Reformers of the sixteenth century, who were more radical than Luther and Calvin. And the great name of Servetus, burned by Calvin for not entertaining the same opinion as himself, is the first on his list. These men were persecuted by Catholics as Protestants, and by the latter as Schismatics, and the recital of the story of their sufferings is one that makes the cheeks tingle with shame. He shows that these men, hunted like wild beasts, found a refuge in England, and thus Unitarianism was not born on English soil, but came from France, Italy, and Spain. In these details Bonnet Maury finds it difficult to separate his function as historian from that of critic, and in this capacity he is on ticklish ground in France, where the Unitarian spirit is now so strong in many of the Reformed Churches. He will meet with severe criticism among his own people for sentences like the following, that fail in scientific accuracy, both in expression and thought: "In order that the justness of a religious thought be established, one must prove that it is conformable to human reason and the Holy Scriptures; that is to say, to the highest expression of Divine Reason." His reviewer humbly confesses his inability to comprehend this definition of the Bible. The trouble

most probably is that Maury is trying to offend neither party in France into which the Reformed Church is divided, and thus is sitting on two stools. It were much better that he had treated the subject less objectively, and gone to the bottom of it with a complete criticism and his own view of many of the disputed questions. While the French Protestants in the Established Church have agreed to disagree, and have established independent and unofficial synods, it is a good time to be quite thorough in the ventilation of the vital differences in belief entertained by so many that are ranged under the same Church organization and hold equal relations to the State, though so different in their creeds. Nothing is now to be gained by obscuring the situation with ambiguous expressions. As a literary effort the work is worthy of all praise, and was pronounced good in being rewarded with the doctorate for its author.

Art. X.—FOREIGN RELIGIOUS INTELLIGENCE.

THE SACRED CITY OF NORTHERN AFRICA.

The French people are very fond of quoting their favorite proverb, *C'est le premier pas qui coute*—"It is the first step which costs"—but practically they are quite inclined to take this step without counting the cost. This was very emphatically the case when they began the invasion of Tunis under the pretense of punishing a few predatory Kroumirs who annoyed them in their Algerine territory adjoining. In the conflict they have been led on step by step, as under the influence of the siren's song, until they have finally taken the dangerous step of seizing the sacred city of Islam for all Northern Africa, a measure that may stir up against them a bitterness of feeling on the part of the Moslem Arabs that will not be soon or easily allayed.

This fact will make Kairwan the center of observation for a time, and virtually reveal it to the world, which has scarcely been aware of its existence. It was once the seat of a caliphate, and was so sacred that the Moslems called it one of the four gates of Paradise, and consigned to it a very valuable relic in the beard of the Prophet. The city is not large, though it looks so while approaching it. It has a population of about 15,000, but its houses can scarcely be seen because of the multitude of cupolas and the forest of minarets that rise from its sacred edifices. It is the most genuinely Moorish and Oriental city on earth, being not at all disfigured by the modern architecture of the unbelievers. Like all sacred cities of Islam, it is protected from defilement by a law that pre-

vents all infidels from entering it, and therefore but few Europeans have trodden its streets, and these only in the disguise of Mohammedans. To enter its mosques was death to these intruders. Even the Bey of Tunis could not protect the officials of other countries from the violence of the inhabitants. The German African traveler, Maltzan, who visited it some twenty years ago with a government permit, could appear in the streets only in Oriental garb; otherwise the governor of the city was unwilling to guarantee his safety. This authority declares it the cleanest and neatest city of all Islam, being free from the ordinary filth and ruins of most African cities, and containing many large buildings devoted to the purposes of schools and other religious objects. Kairwan is the Rome of Northern Africa as regards the immense number of its sacred edifices, of which the most important is the mosque of Owaib, who was a companion in arms of the Prophet, and who brought his beard from Mecca to Kairwan in a holy war. He fell at this point, and begged that he might be buried near this sacred relic, and thus arose the mosque that contains his bones and the sacred beard.

Kairwan is not only a sacred city, but is also devoted to some prominent industries. In its bazars may be found beautiful specimens of copper utensils, that are exported to great distances, and the finest manufactures in leather. The skillfully embroidered Arabian saddles often command the sum of five hundred dollars. The famous yellow slippers of Africa are manufactured here in the greatest perfection. But all these industries are overshadowed in value by the essence of roses, or, as it is called, the oil of roses of Kairwan. This precious unction may here be obtained pure and comparatively cheap. The history of Kairwan is at the same time the history of all Mohammedan Africa in the period of its brilliancy, for in the Middle Ages this city, that now only lives in its fanaticism and its sacred places, was the mighty capital of a broad realm that was little less than Europe in extent. From here went forth the decrees that ruled all Africa from the Red Sea to the Straits of Gibraltar, and from the Mediterranean to the borders of the Desert, while Sicily, Corsica, and a portion of Southern Italy did obeisance to it. But, after the long struggles of various dynasties, it became finally an unimportant and hidden city, whose existence was scarcely known to the world.

The mighty change that it must now undergo under French rule can scarcely be conceived. As the French forces approached, the inhabitants withdrew, as it seems, without much resistance and with little destruction of the city and its monuments. The French have, therefore, a great treasure, for the meanest stone is a relic to the Moslem, and scarcely a structure is without its story. The most interesting portion of the capture to the Christian world will be the stores of Moslem lore supposed to be gathered in the libraries of its great school, for here is found the most celebrated school of the Koran in all Africa, if not in all the realm of Mohammed. Here the most celebrated scholars of Islam deal in their hair-splitting subtleties; here are found the best copyists of the Koran.

In the eyes of the orthodox Moslems, Kairwan is still what it once was —the school of divine wisdom which the profane may not enter and desecrate with impunity. And they believe that the justice and just vengeance of Allah will punish every infidel who dares to desecrate the sacred city. It will thus be seen that the French have taken upon themselves a burden that will not be easy to carry.

RENAN IN A NEW RÔLE.

It would be a very gratifying thing to hear pleasant words from Renan regarding the Christian religion if one were not forced to look on them as pleasantries in reality rather than as earnest words. The brilliant though subtle author of the "Life of Jesus" seems to be a great admirer of Christian virtue, and therefore hastens to accept the flattering invitation of the French Academy to deliver the eulogy on virtue on the occasion of distributing the annual prizes for virtuous actions to certain candidates for that distinguished and desirable honor.

Let us, therefore, betake ourselves to the famous meeting, which is adorned by the presence of fair ladies and distinguished men, and a large number of strangers from all parts of the world; for there is no more *recherché* attraction to the semi-literary and semi-fashionable world of Paris than this great event. The eminent academician begins by protesting against the silly objection of certain people to these rewards of virtue as likely to spoil virtue in its original source. And to these objectors he says: "In spite of all that you do and may do, the profession of virtue will be the poorest of all vocations. No one will be tempted to embrace it for the profits that are to be found in it. Among all the forty or fifty virtuous lives whose authentic acts have passed before our eyes, there is not one who would not have found a greater worldly gain by following some other direction." He then, with charming grace, bestows the first prize on Madame Gros, whom he describes as an admirable person, who seeks out misfortune in its most repugnant forms, and endeavors to revive the conscience in the poor beings in whom it is almost extinct. He beautifully portrays the miracles of her charity in the slums of Lyons and other cities, and declares that "she is reviving in our age, which has become alienated from the secrets of the soul, those marvels of conversion which seem reserved for that period when living grace walked on the earth with its treasures of indulgence and pardon." After these words, that seem almost unintelligible to us in the mouth of Renan, he proceeds to eulogize a faithful parish priest, who, in one of the saddest suburbs of Paris, has succeeded in creating a veritable Paradise—a well-built and comfortable asylum, cleanly and cheerful, where fifty old people of both sexes are lodged and fed and clothed and warmed by the Christian charity of an obscure servant of the true God.

And thus, with exquisitely chosen words, he passes from one case to the other—each differing in kind but the same in spirit, and each receiving the same veiled laudation as Christian charity—and finally thus

closes: "Let us, then, accept virtue from whatever source it may come and under whatever garb it may present itself. There is, I said to you, much virtue in the world, but there is not so much that one may with impunity pass by it lightly without examining each case and the motives that have induced it. Let us not deprive ourselves of any useful aid in this work, whether it be virtue of the layman or of the priest, philosophical virtue or Christian virtue, virtue of the old *régime* or of the new, civic virtue or clerical virtue; believe me, let us take all. There will be enough, but there will not be too much for the bitter periods through which human conscience may have to pass." And at the close of these seductive words, which held an audience entranced for an hour with the charm of the discourse, the principal gay journals of Paris declared that Renan had surpassed himself, and revealed all his mind and all his soul in words as tender as the breath in which the poet once sang the "Life of Jesus." And just here the curtain fell on what to many seemed a farce—Renan smothering with sweetness all his covert and open attacks on the Christian religion, and appearing before a vain and thoughtless world as an advocate of those virtues which he knew were taught by no other teacher on earth than the Divine one. We can scarcely conceive how even he could thus blow hot and cold with the same breath, and succeed in satisfying and abusing Christians from the same platform. These phrases are so admirable only because they are deceitful; they are the utterances of the magician who would amuse us with tricks of prestidigitation. But this incense is only a subtle poison when its fragrance is cast around the Christian altar; the more it exalts Christianity the more it degrades it, because it forms a flowery path under which is hidden the noisome serpent. It is emphatically stealing the livery of heaven with which to serve the devil. Renan, and some youthful apostles that are gathering around him, seem now inclined to administer sweet and soporific doses that kill the spirit while charming the senses; but the true Christians of France understand him and his school, and have no more respect for his methods than for those who would crush out their faith with open insult or suppressive force. Better the confessed enemy than the covert friend.

Art. XI.—FOREIGN LITERARY INTELLIGENCE.

Friedrich Delitzsch, the veteran theological teacher of Leipsic, has been greatly exercised of late about the veritable site of Paradise. He is now certain that he has found it, and his recent study regarding the matter is attracting much attention. He denies that the Garden of Eden is a myth, and fixes its position with geographical certainty, in his own mind, at least. And the point about which his argument centers is the stream that ran through the garden, and at its exit divided into four. After citing the various views of previous investigators in

this line, and showing their fallacy, and proving their unsatisfactory character, he takes up his own with a zeal that goes far toward enlisting us in his favor. The principal difficulty in settling the discussion is to give a locality to these streams. Delitzsch maintains that Gison and Pison were most probably canals, or streams that had been made into canals. The difference between even such streams as the Euphrates and the Tigris, and many Babylonish canals, was sometimes scarcely perceptible. They were broad and navigable like rivers, and were sometimes so old that they had long been forgotten as the work of human hands, and could by tradition be traced back to the time of the first planting of the Garden of Eden. The two canals often named with these rivers were, he shows, located in Babylon, where gold and precious stones were also to be found. The fertile Babylonian plain that lies on the lower Euphrates and Tigris certainly corresponds to a garden that might well be considered that of Eden. It is well watered by streams and canals, rich in nut trees, slender palms, and other trees full of foliage and fruit. Thus, Babylon might well be termed the garden of that ancient world whose wealth in palms and grain exceeded, according to Herodotus, all other lands. Even to-day, when the canals are filled with sand, and after devastations of all kinds that have lasted for thousands of years, and have made of it a comparative desert, the palm groves that follow the lower course of the two rivers yield dates in abundance ; and with their slender trunks and towering branches form the artistic adornment of the otherwise monotonous landscape. This beautiful region is now called, in the arrowhead inscriptions near Babylon, the Garden of God, and from this point branched forth the canals or streams called Gison and Pison, as Delitzsch proves in his book by quite sstisfactory demonstrations. The opinion of the critics seems to be that the geographical site laid down thus by the learned author is the most fitting and the most in accord with the Bible narrative.

...The senior professor of the Theological Faculty of Leipsic, the well-known and highly respected Dr. Kahnis, is endeavoring to popularize the study of the Christian religion by a series of "Life Pictures of the Christian Church." The original intention of these "pictures," in the form of lectures to mixed audiences, is already recognized in their vivid style and manner. The book now published is divided into three sections—ancient, mediæval, and modern. And toward the close of the work there is found a very fine choice of subjects not classified. Among these we find "The Modern Church," "Luther, from his beginning to Worms, and from Worms to Augsburg." Finally we perceive such themes as "Goethe and Christianity," "Schleiermacher," etc. The picture entitled "Christendom" contains an exposition of the relation of Theology to Philosophy. In the preface, Dr. Kahnis lays down the Melanchthonian maxim: As the Roman citizen was obliged to know the history of the Roman state, so should the Christian know the history of the Christian Church. And though these pictures are by no means a complete narrative of the growth of the Church, they contain

much that is beautiful and instructive. The picture of "Church and Church History" closes the first section with an exhaustive view of the relations of the Romans to Christianity, and then passes to the bloody persecutions of the Christians in the Roman realm. The chapters "Christian Doctrine and Heresy," "The Apostolic Fathers," lead us into the active spiritual work of the Church, while a very entertaining picture of heathen polemics appears in the article on "Minucius, Felix, and Tertullian." The "Origin of the Church festivals" is exceedingly instructive, as is the treatise on Basilicas and Catacombs. As the author comes down to our time, he treats of the Church and the German people, where he gives some telling narratives regarding German princes, in which there is a motley distribution of light and shade. These are followed by "life pictures" of Gregory VII. and Henry IV. Then, in what he denominates the plateau of the Middle Ages, he marshals up the forms of Innocent III. and Frederic II., of Abelard and Heloise, and Saint Elizabeth—a masterly group, indeed, to be brought out by such a supposed recluse as Dr. Kahnis. The sinking Middle Ages shows us the "Decay of the Papacy," with the moral corruption of Avignon, the Papal schisms, and the futile reformatory efforts of the Great Councils. After these the article on Scholasticism and Mysticism seems rather tame, though the author recovers himself on "Protestant Tendencies," "Humanitarianism," and "The Waldenses." Wycliffe and Huss form the transition-period over to the modern Church, of which we have spoken above. An attentive and conscientious reader will draw both enjoyment and satisfaction from this valuable book of Dr. Kahnis. It is hoped that it will also prove a timely contribution against the growing indifference of the Protestant Church in Germany, and lead its members to riper judgment of their duties, a better comprehension of what the Church really is, and the necessity of an active participation in its work.

... Professor Harnack, of Giessen, has just published an interesting monogram on "Monasticism, its Ideals and its History." It is one of his lectures, and acceptable even to the scholar for the mastery everywhere shown by the author, who seems completely to command his subject, and who treats it in such a manner as to show the closest relation to the entire history of the Church in all the phases of its development. The classical form and the attractive presentation of the subject must claim the attention of every reader. We may call special attention to the manner in which the author extracts the origin of Monasticism from the central story of the first centuries, and leads it on to the beautiful contrast between Greek and Latin Monasticism, and from this latter, through all its phases, to the twelfth century, through the mendicant orders, and then finally to Jesuitism. Every line of this latter effort is striking and instructive, and the whole is extremely timely.

... The Evangelical Church in Russia is making a bold stand for life and progress under difficulties. It has just published the fourteenth volume of its "*Mittheilungen und Nachrichten*," edited by Helmsing.

The first article in the collection is by Eberhard, and treats of the Doctrine of the Logos, and the firm basis that it finds in the Scriptures. Another communication enlightens us regarding the status of the Evangelical Lutheran Churches in eastern and western Siberia, and the contents are quite a revelation to those who will be surprised to learn that there really are Evangelical Churches in those distant regions. Again, we find a report of the proceedings of the District Synod of Riga; and then we are led to an official report of the Church Council of Odessa. "*The Emerital Kasse in St. Petersburg*" treats of the financial aid received from the capital of Russia, and then we follow the contributors away off into Russian America, where there is a Lutheran parish. There is great hope that this Protestant leaven will succeed in giving life to the inert lump in Russia.

. . . Schmidt Warneck, a pastor of one of the Evangelical Churches in the Baltic Provinces of Russia, published a work on the "Conception of Salvation, and its Significance for a Life of Faith." This was nearly twenty years ago, and he now appears, with his riper thoughts from the study of all these years, in a new work, which he entitles, "The Intellectual Doctrine of Faith in its Contrast to the Material Principle of the Protestant Church." His idea is to stem the tide in the orthodox German Church which he thinks is turning toward Romanism. His earnest intention, and his clear insight into this Protestant tendency to wander off toward strange gods, excite sympathy for his undertaking. All that he says regarding a faith without orthodoxy is excellent and well placed. But his censure of an orthodoxy that would go back to the power crushed by the Reformation is also timely and telling. The High Lutheran Church in Germany is becoming, in some localities, as whimsical and perverted as are the High Churches of England, and is tending toward the material and ceremonial rather than the intellectual and spiritual.

. . . A veritable hymn-book war is now waging in Hanover, which has called forth an interesting and valuable treatise from Professor Wilhelm Bode, entitled "Origin of the Hymns of the Hanoverian Hymn-Book, and their respective Melodies." This agitation is caused by an effort to transform the old standard book and modernize it, a proceeding to which Bode is opposed. Therefore he appears with a learned polemic, in which he traces the history of the old collection, and calls attention to its great value. His story and statistics are quite interesting, and give us an idea of the muscularity and core contained in German hymnology. He gives a history of the origin of the text and the melody of each hymn, and short biographical notices of the authors where he can obtain them. The old Hymnal was introduced in 1640 by Gesenius and Denike after the Nuremberg Hymnal had been in use for some time. The old book has two hundred and twenty-two hymns; but a third edition is enriched by twenty-eight new ones. Until 1660 the same collection appeared in new editions, but in 1698 there appeared a revisal from the

hands of a member of the Consistory. The change was a book almost entirely new, containing over a thousand hymns, arranged by a committee of four members of the Consistory. This, with trifling changes, was used for forty years, and in the main is the same book that has held its place down to our time. From the older Hanoverian Hymnal came forth, also, in 1661, the Luneberg Hymnal, which sometimes is found alone, and sometimes is incorporated with its virtual ancestor. This Luneberg collection commenced with four hundred and forty nine hymns, and by 1759 it had a large addition. The last change in this occurred in 1767. This controversy will at least bring forth a large amount of interesting information in relation to the genesis of German spiritual songs and melodies; and for the curious in these matters we may say that the best authorities in Germany on this subject are Koch's "History of Sacred Song," and this new work of Bode, which is a valuable addition to the great works of Philip Wackernagel and Hoffman von Fallersleben.

Art. XII.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

Thoughts on the Holy Gospels: How They Came to be in Manner and Form as They Are. By Francis W. Upham, LL.D., author of "The Church and Science," "The Wise Men, Who they Were," and "The Star of our Lord." 12mo., pp. 378. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1881.

Dr. Upham exhibits in this volume the same research, independence of thought, suggestiveness, force of style, and sometimes, but less rarely, the same overbold theorizing, as in his "Star" and other productions. His survey of the gospels and their times is taken fresh from life, with the freedom of an original autoptist. The main purpose of the volume is to show that the Gospels, especially Matthew's, were not written so late and so long after the events as even Christian apologists and commentators have timidly conceded to exacting opponents. We believe the grounds he takes to be true and demonstrable. In our edition of Matthew prepared for English republication we modified our original Introduction, and avowed, as the result of further study, the firm belief that his gospel in the Aramaic was written within eight years from the crucifixion. Dr. Upham confirms this conclusion with arguments that cannot be refuted. We do not believe that Paul's Epistles are the earliest Christian documents extant. We do not believe what Dean Stanley, in accordance with the ordinary notion, says: that Paul's narrative of the eucharist is far earlier than that of the Gospel of Matthew and Luke.

We hold that Matthew's Aramaic narrative was furnished before what, in our notes on Acts viii, 4, we have called "the downfall of the Pentecostal Church," during the twelve years when, as there noted, the apostles held their center at Jerusalem with their itineraucies through Judea; and that his Greek rewriting of his work was near the close of that period when need was felt of a Greek edition for the diffusion of the gospel through the Gentile world. The Jerusalem Church was dispersed; the Aramaic Matthew, as no longer of use, was lost; and the Greek edition, as of sole authority, had to be translated back into Syriac for the Peshito.

Solid arguments Dr. Upham furnishes against the tame concession that Judea was a non-writing and non-reading country, and that the apostles had no predilection for writing, and never purposed and never wrote a gospel until long years after the ascension. Besides Moses, read every Sabbath in the synagogue, there was the Septuagint often quoted in the gospels as known to the readers, and there were the scribes, a numerous literary class. And that literature was familiar to the middle class of Jews. During the twelve apostolic years at Jerusalem, the narrative and discourses of Jesus would be repeated much as the rabbis repeated their lessons, and would be catechetically taught to candidates for baptism. But St. Luke's introduction to his gospel is on this point briefly very explicit. He tells us that before his writing "many had taken in hand to set forth in order a declaration [statement] of those things," etc. Now this presupposes, first, that memoranda of facts, anecdotes, reports of discourses, had been jotted down by the admirers of the wonderful Teacher, just as the pupils jotted down the discourses of their rabbis; second, that some had attempted to collect and give a sort of arrangement to these miscellanies; and third, that Luke found them so far incomplete that he undertakes a critical revision, and, like a Macaulay or Bancroft, constructs his best selected material into a regular narrative. All this was done before he wrote his Acts; and the Acts, as the closing verse shows, was written just at the close of Paul's first Roman imprisonment. This crowds the first two gospels into a very early date, and pushes Matthew's Aramaic into the pentecostal period before the Pauline persecution and dispersion.

Another very conclusive proof, both of the early date of the earlier gospels and the genuineness of their chronological order as preserved in our New Testament, is derived by Dr. Upham from the hypothesis of *prudential concealment*. Matthew almost omits

the mention of the blessed mother, because too free a mention would expose her to persecution and danger; and so it is the later Luke, who writes after her departure to Ephesus, that gives her full narrative, perhaps derived personally from herself. But even Luke names not the family of Bethany for a similar reason, and it is John who brings the whole story out, names and all! We recommend the study of this remarkable point to our biblicists, not only in Dr. Upham's pages but in the sacred text itself. If his grounds are tenable, and we hold them to be plausible, some valuable conclusions will follow, that ought to take place in our evidential argument, in our biblical introductions, and in our commentary. Our author's hypothesis of prudential concealment should be well tested, both as to fact and applications.

Now, this fact of concealment for safety, if we properly isolate it, appears unequivocally a widespread fact. We trace it even more widely than Dr. Upham suggests. Why did the family of David lurk in wild and den-like Nazareth during the Herodian reign? Why was their royal pedigree so unmentioned that Nazareth only knew Jesus as the carpenter's son? Why did it take Augustus' enrollment to bring out the fact that Mary was Davidic, and must go to David-town to be registered? And why was this journey so quietly done that Herod took his panic, not from their pedigree, but from the visit of the magi and the report of his lawyers that Bethlehem was the prophetic place of Messianic birth. All this looks like prudential concealment. And this concealment is intensified into a flight to Egypt and a return, not to Judea, but to Nazareth. Once in his boyhood he must visit Jerusalem to claim his "father's house," but how quick his return. His main early ministry is in Galilee, beyond Samaria; even here he sometimes forbids his miracles to be reported; and in Samaria it is that he makes, perhaps, his only early express and public avowal that he is the "Messias" predicted. What wonder, then, that the same prudence is required in the earlier gospels in bringing out the leading personages of the gospel history? And the application of this fact, both to the explanation of certain phenomena in the gospels and to their dates and chronological order, is a topic well worth attention.

A Key to the Apocalypse: or, Revelation of Jesus Christ to St. John in the Isle of Patmos. By Alfred Bronson, A.M., D.D. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. 1881. Price $1.00.

The venerated author of this little volume has nearly finished his nine decades of life. As we have furnished our own commen-

tary on the Apocalypse, it need not be said to those who read us both that we differ widely; but criticism is disarmed in presence of so venerable an age. But in this we agree happily with most modern explorers of this sacred book: that *the Apocalypse is the book of ultimate holy triumph.* Righteousness will win the final victory in the earth. Pessimism is excluded by the final disclosure; and cheerfulness and hope and joy in the far future beam brightly before the Christian's gaze. Hence, we confess that the Apocalypse, in spite of varied interpretations in the details, is, with its sublimities, its poetries, its mystic numbers, its deep sacrificial atonement, and its promise and potency of glorious things on the earth, and still more glorious things beyond this earth, to us a favorite book. The Bible begins with paradise lost, and ends, as most assuredly it does, with a better, even a celestial, eternal paradise, restored.

Dr. Bronson adopts Newton's views, stretching a few verses of chapter sixth over several centuries so as to make the ninth predict Mohammed. In so doing he disregards the symbolism of numbers which plainly dominates the book, and which modern explorers are more and more compelled to recognize. He makes chapter twenty describe the final judgment, and so excludes the pre-millennial advent. The last two chapters he makes describe, not the eternal celestial state, but the terrene millennium. This last view degrades the glorious *finale*, and we trust will attain no currency in the Church. The Bible opens with Paradise Lost and closes with Paradise Regained. Our venerated author has a severer feud with modern scientists than we can indorse. His closing paragraph confirms his views with a quotation from our ever-beloved and now translated friend, Gilbert Haven, whose intensities often led him to similar overstatements. "Some younglings in theology, not always younglings in years, fancy they can answer them [the scientists] from their own stand-point; that they can take evolution and make it serve Christ the Lord," etc. The meaning of which is, that we may not avail ourselves of the conclusions of science to attain new and truer interpretations of Scripture. The logical result of this would be that we must still maintain the geocentric astronomy, the non-existence of antipodes, the creation of the material globe in six solar days, and the arrest of the solar system at the command of Joshua! On all these and other points the Church has been enabled to adopt new and better interpretations from new science, rejecting old interpretations which she, in fact, obtained and inherited from old science. Our courts of law often interpret documents by the

light of external circumstances. The words of a will, for instance, are, if the surrounding facts are *thus*, made to mean *thus:* if *otherwise*, then *otherwise*. This is a principle of universal common sense and practice. We often interpret our neighbor's uttered words by the state of the facts. And we may specially note that Bishop Haven's words are pre-eminently out of place at the close of the Apocalypse, a book which is entirely interpreted, even by our author, in accordance with the state of the external historical facts. If history says *this*, the apocalyptic passage means *this;* if history says the reverse the interpretation is reversed. The various opposing interpretations are based upon the opposing views of outside facts. Now, if the closing Apocalypse of John, picturing the final things, is clothed in so easy a garb of exegesis, why should the opening Apocalypse of Moses, shadowing the first things, be bound in a strait-jacket? For our own part, we say, let the honest explorer of the depths of our earth report what he sees and what appears to him, irrespective of any other concern. We want that exploration to be simple-hearted and without bias. He need not ask what are the bearings of his "finds," either on existing science, or theology, or exegesis. If he starts with a purpose of making his facts square with pre-suppositions, the independent value of his conclusions is lost. And then, if the findings of Paleontology should, as now seems to be the case, stand in contradiction with the results of Physical Astronomy, the contradiction is to be reconciled by after research. Both sciences must revise and see how the results may square by new but true interpretations. For our own part, we have no quarrel with the scientific explorer who honestly aims to report what he finds irrespective of the bearings. Our feud is only with the prurient efforts of some leading men who aim at setting science at war with theology, and take opportunity from science to ventilate their hostility to religion. It will not harm us to look to the friendly aid of science in the study of exegesis. Our new interpretation may on long trial become better than the old. Few would be willing to return to the six-solar-day view of creation from nothing. What immensity of meaning has Astronomy read into the ancient views of God's omnipresence! We know how allegorical John's Apocalypse is; do we know how apocalyptic Moses' Genesis may be? And be it remembered that there may be many a revolution in exegesis without disturbing the foundations of our evangelical theology. It is rather from obsolete exegesis that danger to that theology may come.

A System of Christian Doctrine. By Dr. J. A Dorner. Vols. I., II. Edinburgh: T. & T. Clark. 1880. Imported by Scribner & Welford. $3 per volume.

Dr. Dorner's work is not for beginners. It is not an abstract presentation of Christian doctrine, but is written from a historical standpoint, and presupposes a considerable acquaintance with the history of theology, philosophy, and of biblical criticism. Thus the opening section on the doctrine of faith, or the problem of pisteology, demands for its understanding an acquaintance with the doctrine of the Christian consciousness as the source of religious certainty which, since the time of Schleiermacher, has been so prominent in German theological speculation. And throughout the work forms of argument constantly occur which are to be traced to some of the great German speculators, especially Kant and Hegel. This feature makes the work especially valuable for the practiced reader, but a little confusing for the beginner. The theologian, also, who is entirely unacquainted with the course of German thought within the present century, will often find himself at a loss to understand the drift and force of much that is said. Another result of the historico-critical character of the work is that argument and criticism are often so mingled that the dogmatic aim is obscured. Had the dogmatic and the critical matter been kept separate, the work would have been easier reading, at least for the uninitiated. An additional difficulty is found in the fact that Dr. Dorner has a somewhat obscure style of thinking and a still obscurer style of expression. The translators have sought to help the matter by breaking up his cumbrous and involved German into shorter sentences, with the result, now and then, of both missing and reversing the meaning.

Since the time of Schleiermacher, the Christian consciousness has generally been regarded as a source of religious knowledge. Some have sought to make it the only source. Others have denied it any authority. The result of the former view was to make Christian doctrine an esoteric something which can be understood and accepted only by Christians, and which must remain a stumbling-block, if not downright foolishness, to all beside. As an opponent of the rationalists, who preached salvation by thought and formulas of the understanding, Schleiermacher had a great influence; but when his view is pushed to the extreme mentioned, it breaks down of itself. The rational continuity of the mental life is broken, and Christian doctrine becomes merely an introspective analysis of emotional states with which reason cannot interfere. The view, on the other hand, which denies

any authority to the religious consciousness, is equally obnoxious, and tends always to reduce religion to a function of the understanding to the exclusion of heart and life. Each of these views needs the other as its supplement; and Dr. Dorner attempts their reconciliation in an elaborate section, embracing 184 pages, on pisteology. Here the position and function of the religious consciousness in a religious system are expounded; and the claim is made that this consciousness must fall into contradiction with itself unless we posit objective realities and historic truths corresponding to the contents of Christian teaching. This section we regard as the best continuation and rectification of Schleiermacher's views in existence. It is a profound analysis of religious psychology and the grounds of religious knowing.

Passing to theology proper, Dr. Dorner passes to the doctrine concerning God. This he divides into (1) the doctrine of the Godhead, or of the divine being, essence, and attributes generally, (2) the doctrine of God as the essentially triune, or the doctrine of the internal self-revelation of God, and (3) the doctrine of God as the revealer of himself in a world, or the doctrine of the economic Trinity. Here Dr. Dorner rightly criticises the looseness with which the customary arguments for intelligence in the cosmos are supposed to prove the existence of God as conceived by Christianity; and he sets to work to show that thought itself when fully self-conscious cannot rest except in the affirmation of such a God as the Christian faith demands. In particular, the doctrine of the Trinity, instead of being treated as a load which faith is compelled to carry against the unceasing protest of reason, is shown to be a demand of reason itself in order to maintain the ethical absoluteness of God. Of course no one can hope to construe the mode of the divine existence as triune, but the speculative need of affirming personal community in the divine unity can be clearly shown. The Unitarian view can only lead to some form of pantheism or to a degradation of the ethical element in God to a secondary and non-essential position. This division closes with the doctrine of the relation of God to the world, and includes the topics of creation, conservation, co-operation, and providence.

The second main division of Part I. gives very briefly the doctrine of the creature touching chiefly upon man as a natural being, as a spirit and as made in the divine image. The third main division of Part I. treats of the unity of God and man under three heads: the doctrine of religion, the doctrine of revelation, and the doctrine of the God-manhood. Here we have, first,

a psychological study of religion; second, an exposition of the nature and necessity of revelation, and third, a showing that both religion and revelation find their consummation in the incarnation. The remainder of this division is essentially a contribution to the study of comparative religion. The ethnic religions are expounded and their inadequacy pointed out; and finally, Christianity is held up as the absolute religion, because it combines all that is good in the ethnic religions, and satisfies all the demands of our entire nature. This attempt to judge a religion by its central idea and aim makes almost palpable the folly of estimating a religious system by scattered and detached ethical precepts.

The work done thus far is offered by Dr. Dorner as his Christian apologetics. The result, stated in his own words, is that the idea of revelation and of humanity culminates in the idea of the absolute God-man. This and nothing else is the goal of pre-Christian religious history, both heathen and Jewish; and Jesus of Nazareth is seen and proved to be the Son of God and Son of man in whom the longing of the nations finds its fulfillment, and divine revelation and humanity find their consummation. Further, this perfect religion possesses the power and means to perpetuate itself, a result materially served by its being fixed in sacred writings which form the original record of the founding of Christianity. This result brings us to Part II., which treats of specific Christian doctrine, or the doctrine of sin and salvation. But as this discussion is little more than begun in the second volume we leave it until the appearance of the next volume. Our general estimate of the two volumes here noticed is that they are labored, obscure, and valuable. They contain a great deal of precious metal, but most of it is in somewhat intractable ore. Still, the lead is well worth working.

Commentary on the Old Testament. Vol. VI. Job, Proverbs, Ecclesiastes, and Solomon's Song. Book of Job, by J. K. Burr, D.D.; Book of Proverbs, by W. Hunter, D.D.; Book of Ecclesiastes and of Solomon's Song, by A. B. Hyde, D.D., D. D. Whedon, LL.D., editor. 8vo, pp. 557. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1881.

Our Book Room Commentary progresses slowly, but, we trust, surely, to its completion. The New Testament is done and but four volumes remain of the Old. These are in the hands of competent scholars, and will emerge into existence as rapidly as our press admits, closing, we hope, with the present quadrennium.

A splendid piece of work, we trust the readers will say, is Dr.

Burr's commentary on Job. It is one of the richest books of the Bible for Bible work, and Dr. Burr has poured the affluence of his scholarship and critical genius upon it. It is greatly to be regretted that his feeble health has prevented his noble powers from being called into ampler work for the Church.

Happily Dr. Hunter lived to complete his work on Proverbs, a work which will be a lasting memento to his name. A brief tribute is paid to his memory in the volume. His notes will, we trust, be found to be just what the consulting reader wants.

Of Dr. Hyde's Oriental scholarship, keen insight into the sacred text, and graphic and pointed style, we need not speak. We venture to differ from his rejection of the Solomonic authorship of Ecclesiastes, but he has fairly stated the argument for both sides, and the lessons of the book are little affected by the question.

The Humiliation of Christ in its Physical, Ethical, and Official Aspects. The Sixth Series of the Cunningham Lecture. Second Edition, Revised and Enlarged. By ALEX. B. BRUCE, D.D., Professor of Divinity, Free Church College, Glasgow. 8vo, pp. 455. Edinburgh: T. & T. Clark. 1881.

This is a new edition of a work not long since noticed in our Quarterly, and commended as able, learned, and eloquent in style. The history and criticism of the doctrine of the Kenosis here given is the best we know in the English language. After reading, as we have with no ordinary satisfaction, this volume, it was with some painful surprise that we note the style of his language in the "Independent" in regard to those who reject the neologism of Professor Robertson Smith. To require our adoption of that gentleman's productions, under pain of being held opponents of biblical research, is a very despotic piece of illiberalism. We have no objections to offer to any eulogies, money endowments, or exalted positions offered to the learned and able professor by his friends. They may build a little Vatican over his head, seat him in a mimic papal chair, and bow in osculatory homage to his toe, and all that is their own affair. But when they proceed further, and denounce as bigots and fogies all who decline to share their genuflexions, the mimicry of popery on a small model is very exquisite.

The Candle of the Lord, and Other Sermons. By Rev. PHILLIPS BROOKS. New York: E. P. Dutton & Co.

Mr. Brooks deals especially with the subjective aspect of religion. For him religion is less a doing than a life and an experience.

He also especially emphasizes the necessity of religion to the completeness of life. The present volume is very rich in both of these respects, and shows a marked advance in spirituality upon the previous publications of the author. All those who believe that Christian living is the highest kind of living, and who are not content to resolve religion into a series of ethical maxims, will find the volume instructive and inspiring.

Philosophy, Metaphysics, and General Science.

Man's Origin and Destiny Sketched from the Platform of the Physical Sciences. By J. P. Leslie, Professor in Geological University of Pennsylvania. Second edition, enlarged. Duodecimo, pp. 442. Boston: George Ellis, 141 Franklin-street. 1881.

The noble purpose of Professor Leslie's book appears to be the reconciliation of science and religion as they stand in his own mind. The volume is thus analogous to Prof. Winchell's work on the pre-Adamite man; but with the difference that, while the latter intends, apparently, to hold to the faith as it has been held by the Evangelical Church of all ages, the former chords with the broadest of the Broad Church of our day. This work will, doubtless, possess its value for its own class of thinkers, rescuing some, perhaps, from a total wreck of faith, and checking that godlessness of soul that spreads its pessimisms over the public heart.

Though an evolutionist of the Hæckel type, Professor Leslie eloquently rejects the atheism and materialism into which scientists are prone to run. He will not "believe in a beginning without God any more than an end without Christ." Jesus he holds to be "the flower of humanity," "the type man," and clothes him with many other semi-poetic predicates difficult to think into unity and reality. He believes that man emerged from the lines of animal generation so diverging over the earth that he appears springing into humanity at various points of time in genetic history. So that the human race is no more truly one than are the various resembling animal races. Yet as Jesus is their supreme type, he looks for a gradual progress of the whole into a great unity and glorious earthly future. The old Hebrew traditions of man he rejects severely. The Egyptians are far earlier than the Jews, as their history and antiquity alone are attested by early contemporaneous monuments. Re-

ligion, however, as a universal instinct, has a valid reality. "While we learn that no ancient Scripture is to be believed, we learn also that all ancient Scripture is to be believed." In all the excavations of the old caves he believes as revealing the existence of man back to the pliocene, and for the zoic periods of geology he demands a length of time that physical philosophy denies.

In dealing with our eloquent professor we submit that, with his easy modes of assumption and flexible style of logic, he might effect his reconciliation with less carelessness of facts and less bitterness of issue. Thus, he tells us, with a sneer, that "the books which periodically appear in the shops upon the harmony of science with religion, or upon the relations of genesis to geology, are written by clergymen; and all of them in the service of the Jewish theology." Then the elder Silliman, Hugh Miller, Professor Dana, Tayler Lewis, Dr. Mivart, Counselor M'Causland, James C. Southall, and Professor Winchell, are all "clergymen!" And if the very "flower of humanity" was a Jew, why should it be a stigma upon a writer that he sought to harmonize "the Jewish theology" with science? May it not have been a noble genetic stem and and a divine theology that produced that surpassing "flower?" And if humanity emerged at points all along the lines of animal generation through various lands and ages, why may not the Mosaic Adam have been one of those emerging humanities from which should flow the Messianic race destined to culminate in that divine "flower?" Should not that "flower" germinate from a special root and noble stock, and be prophetically heralded by type and prophecy? Is there not something divinely sublime in the lofty figure of Moses recording that a great prophet should arise, able, like himself, to stand before the face of God? Is there not something startling in that long line of sacrifices, culminating in the great Victim, the final "flower?" And as to the comparative contemporaneousness of Egyptian and Hebrew records, does not the professor deceive himself? Is a stone figure any more veracious than a great book? Is an Egyptian obelisk more stable than Herodotus' history? Has not the professor read of the tall metropolitan pillar that "lifts its head and lies?" Is not the decalogue a contemporaneous document? Has not modern travelers' research verified the Mosaic sojourn in Egypt and the desert? If the professor negatives these positions of ours we have it to reply that he affirms with most enthusiastic dogmatism any number of

statements sustained by far feebler evidence. We should then charge that he affirms and denies without consistency and with reckless caprice.

Dr. Mivart takes the ground, verified by the opinions of some of the greatest thinkers of the ancient Church, that man is completed by the superimposition of a rational spirit upon an animal soul, yet so superimposed as to become blended and unified with it. That is a noble view, well worthy the high-minded professor's credence. By that process of superimposition he teaches that the animal line mounts, at the proper point, into humanity.

If, as Mr. Leslie teaches, man is immortal, he must, in the transition from brute to man, be changed from mortality to immortality. From the image of the *Simia* he must be changed to the image of Christ. When did that change take place? Sir Charles Lyell, in his "Antiquity of Man," slenderly solves this problem by supposing that immortality was attained by individualities first rising to heights above the brute level, as Homers, Miltons, and Newtons rise above the ordinary level of humanity. We discern, however, no natural process by which, by mere growth, a being can pass a change (which must, from its very nature, be instantaneous) from a temporal to an eternal nature. Dr. Mivart will solve it by the answer, The change was made by the breath of the Almighty at the inauguration of Adam. Of such a change, surely, there would be a divine record, and science, when it takes up the question of immortality, should demand that record. Nor does the lateness of the change, six to eight thousand years ago, affect the probability of such a recorded transition. It is not a visible change of the animal structure, but of the invisible immaterial nature. The living skeleton frame may have been for ages complete; its animal soul may have grown to a degree of skill and vigor in unspiritual matters before the transcendental conception of the infinite, the eternal, the holy, the immortal, the divine, was a psychological possibility.

In Mr. Leslie's chapter on "The Dignity of Man," the human and the brutal are both physiologically and psychologically identified; yet the brutality of humanity is at the close somehow soothed by the ideal presentation of the typical highest man, the Christ. Cheerfully admitting that Professor Leslie is not to be identified with the materialistic school of Hæckel, we profoundly deplore his writing so brutalistic a paragraph as the following,

every sentence of which, we think, is a disaster. He is abolishing the criterions that would differentiate man from brute :

> Language is no criterion, for every animal has a language of its own. The sense of the ridiculous is possessed by brutes, who laugh with their eyes or tail, if not with their whole face as man does. The faculty of worship *in itself* is no distinction; for the devotion of a dog to his master, of a lover to his mistress, of a Christian to his Saviour, of an angel to his God, has the same essential root, so far as we can see. Susceptibility to improvement is not peculiar to man; nor the natural law by which there occurs an hereditary accumulation of acquired powers. This also, and all the before-mentioned criteria, are only available for a difference in *degree*, but not for a difference in kind, distinguishing man above the rest of the creation.

To the first of the above sentences we reply that not only has every animal its own "language," but every inanimate object has a "language," as clear and as significant as the animal. The roar of the cataract is at least as loud and as full of meaning as the roar of a lion. Cataract thereby announces his own nature, and threatens what he will do with you if you get in his way. The howl of a tempest, more significant than the howl of the wolf, tells that a whole ship-load of humanity is going to the depths of death. The whistling wind threatens more ferociously than the hiss of a snake. God has given to all natural things around us voices and utterances to warn and instruct us, so that it is a sociable world we are in. And if our respected author replies that such noises are not "language," since they are not the expressions of the thought or feeling of the sounding thing, we answer, No more are the noises of animal language, for *they do not express the conceptions of a rational spirit.* There is no wider chasm between the vocal cataract and the vocal lion than between the vocal lion and the linguistic human spirit. Language is not a mere mechanically shaped portion of sound propelled forth from an inanimate structure by physical force or from an animal frame by animal impulse. It is a sound volitionally selected from other equally eligible sound, and articulately shaped to represent a given shape of thought. The voluntary adaptation of the given sound, selected from an immense variety of adaptable sound, is the characteristic of "language," separating it by a broad chasm from the automatic noises produced by inanimate or animate beings.

If the professor now avers that, nevertheless, human language may come by EVOLUTION from brute utterance, we promptly answer, No sir. Evolution implies that the product is *rolled out* from an antecedent *in which* it is contained; and human language is not contained in brute vocality, and so cannot be evolved from

it. You may in thought, *by subtraction and addition*, exchange brute vocality *for* human language. Take away all that is brute and *superadd* all that is human, and you get human language instead of brute vocality. By subtraction and addition you can make any thing out of any thing and into any thing. You can, in that way, replace a cataract with a lion. Mr. Huxley taught us, in his American lectures, that birds come by evolution from snakes. But is the song of the nightingale contained *in* the hiss of the serpent? No. You must first eliminate the hiss from the hiss, and put the song in its place. But that is a process, not of evolution, but of subtraction and superaddition. There may be a nucleus of identity remaining; but all that is specially snake must be destroyed and all that is specially bird must be added by that process so frightful to all so-called evolutionists, "special creation." Man is, therefore, as truly differentiated from brute by language as a lion from a Niagara.

Next, as to "the sense of the ridiculous,"—that is, that nice perception of incongruity between ideas which produces human laughter. No brute ever possessed it. The brute's sparkle of the eye and wag of the tail indicate no such perception, but are simply the automatic expression of being pleased.

There is nothing analogous to *divine* worship possible to animal mind. Such a mental act presupposes the conception of the INFINITE, which surely the professor will not concede to any animal. Nor can any animal think it, or acquire it, but by the creation and superimposition upon him of a rational soul with brain to correspond.

As to the "susceptibility to improvement," the difference of degree here indicates a difference in kind. The difference in the degree of flexibility between a whalebone rod and a cold bar of iron indicates a difference of nature. The difference in degree between the educable flexibility of the brain and mind of the gorilla and that of an Australian girl (the lowest humanity) is as great as that between the aforesaid rod and bar. In three years the Australian girl learned to operate the telegraph; in three generations of culture the Australian might equal the Caucasian. But not ten generations of schooling would teach the gorilla the first letter of the alphabet. You have got to superadd to him, create upon him, something that he has not, something that he is not, and something that he cannot, without such creation, acquire, possess, or receive. We submit, therefore, that the professor's identification of humanity with brutality is a

most ignominious failure. By the criterion of language, laughter, worship, and educability we demonstrate a chasm between the highest brute and the lowest man that can be crossed only by superaddition through "special creation."

The Bible and Science. By T. Lauder Brunton, M.D., F.R.S., Fellow of the Royal College of Physicians, etc. With Illustrations. 12mo, pp. 415. London: Macmillan & Co., 1881. Price, $2 50.

In striking contrast with the intensity and dogmatism of Professor Lesley are the calmness and modesty, speaking from a higher scientific position, of Dr. Brunton. The latter, being a firm believer in both Mosaicism and Evolution, essays to show, in simple and lucid style, the consistency of his beliefs. Where Hebrew history lies in the uniform level of human events he accepts it as true history, and takes pleasure in tracing its accordance with geographic and parallel historical facts; where it rises into the miraculous he is predisposed to accept naturalistic explanations; where it is transcendental, as in the Creation and the Fall, he recognizes a true outline of history draped in costume. So that even here the Pentateuch contains the essential truth *implicitly*, which it is the mission of human investigation, resulting in science, to unfold in detail *explicitly*. After some tracing of Pentateuchal history, he passes, as by a leap, into the domain of science, finishing with a lecture showing that, on his laws of interpretation, Moses and Darwin are easily at one. And in this scientific part the same gentle clearness of style, aided by beautiful type on clear white paper and graphic cuts, inspires the reader with much of the author's interest in the subject. We are here shown how the recognized ascending stages of creation, the analyses of physiology, and the striking revelations of embryology, chord with the doctrine that all living nature is born from the simplest primordials. His exhibit, however, is nothing more than the old presentation of the case, with nothing new. The marvelous fullness of the argument in some points, with its disastrous shortcomings on others, still remains. For instance, if all living nature is born from a few simple primordials, whence came the primordials? If he reply, with Darwin, from primordial creative power, then why are not the ascending stages, so many gushes forth of the same primordial power, under a universal scheme of divine systematic law? Says Gaudry, quoted by Dawson, "We have questioned these strange and gigantic sovereigns of the Tertiary oceans as to their progenitors—they

leave us without reply." And when we are shown the evolutionary stages of the embryo passing from lower to higher forms of life, we ask, without getting answer, how that pictures the Darwinian evolution by birth any more than it does the Mosaic evolution by fiats? And here we even further present and press the question: How came it that the author of the first chapter of Genesis should give us in his creational stages *so perfect a picture of the embryological stages of ascending transformations?* We press this point. There is nothing like this chapter in all ancient literature. There are crude cosmogonies enough in ancient record. But in all antiquity there is nothing like this passage, which pictures what modern scientism declares to be the real stages both of ascending life in the world around and in the embryological world within. How came Moses by this marvelous picture?

When we come to Dr. Brunton's mode of filling in the links between man and monkey, we are much humiliated and chop-fallen. We ask for the missing link in the development of man, and he in due form presents us—a horse's foot! Now we are told by good physiologists that a horse's foot is perfectly beautiful from its wondrous value in adapting the horse for the use of man. But, verily, a horse's foot is not a man. It does appear very much as if the horse's foot was genetically and very peculiarly and artistically adapted by degrees through geologic ages to the uses of the coming man. And here we find a striking contradiction to "Natural Selection." It is just as clear that there is here a designed, and not a fortuitous, development, as it is that there is any development at all. The foot assumed its present form, not because it was necessary to the continued existence of the species, but because it was suited to the part which the species was divinely designed to play in human history. The horse, like the Sabbath, "was made for man." And to show how little the genetic descent of the horse indicates the genetic descent of man, we place by its side a *lingula* which Dr. Brunson assures us has survived from nearly the earliest Zoic age until the present hour without a change. Through all the ages, then, some species, as lingula, run unchanged; some, as equus, run through changes, some ramify countlessly; and some spring at a creative era, (like Darwin's primordials,) from the fount of life.

In filling in the link, or rather chain of links, between brute and man, let not our physiological brethren fancy that they will be allowed to dodge the *psychological* distance between the two. And such burlesque attempts as Dr. Brunton makes at finding

the mental distinction of man from brute in "the power of cooking and the power of drawing," are an insult to human nature. Man's true distinction from brute is in his power to think the INFINITE. Infinity he knows in all its dimensions as boundless space, and so conceives immensity; he knows it as blended with time, and so conceives immortality; he knows it as impersonated in being, and so conceives God. Thence arise the conceptions of religion; the perfect, the holy. Thence prayer, communion with God, holiness, and heaven. And this shows the chasm between brute and man to be truly infinite, defying all thoughts of evolutionary transition.

We cordially commend Dr. Brunton's book to both the inquirer after conciliations and to the reader desiring a clear exhibit of the progress of life.

Aryo-Semitic Speech: A Study in Linguistic Archæology. By JAMES FREDERICK M'CURDY. 8vo, pp. 176. Andover: Warren F. Draper.

It would be hard to find a title better adapted to prejudice the scholarly public against an author than the one just quoted. So much valuable time has already been wasted in the effort to establish the primitive identity of Indo-European and Semitic speech, that some grow impatient over a fresh attempt. Mr. M'Curdy, apparently in anticipation of pre-judgment, says by way of apology: "The investigation whose results are here presented has been carried on under the conviction that the field should not be abandoned until inquiry should be proved to be a search for the undiscoverable, or, in other words, until true scientific methods should be proved to be unavailing." This would lead one to infer that the general sense of doubting philologists is that the field should be abandoned at once. Yet the author must be aware that the common judgment is, not that there can not be and is not to be a final settlement of the question by established methods of linguistic science, but simply that it is impossible to arrive, even approximately, at the truth until the materials for a searching and complete comparison are ready. With twice as many laborers as are at present engaged in the work of investigation, this could hardly be looked for in a generation.

We wish we could say that the work is better than the promise of its title, but if it is, in some respects, an advance upon other attempts of its kind, it abounds in hardly less compromising faults. The author gives evidences of familiarity with the great authorities, and, in many places, of philological ability of no mean promise. But when he, in all seriousness, sets about con-

structing the Proto-Semitic alphabet, we give him up in despair. He talks, also, of Proto-Semitic roots! It is bad enough to speak of Proto-Aryan roots on the authority of Fick, whom Professor M'Curdy does not hesitate to follow; but who pretends to know any thing of "Proto"-Semitic radicals? We shall have better warrant to use that term when we know a little more about Hystato-Semitic. Professor M'Curdy is, doubtless, aware that there is a whole mine of early Semitic inscriptions, of untold philologic value, as yet unexplored. No one can say what these will reveal, but it is manifestly unscientific to proceed without their testimony to the last conclusions. Of the fifty pairs of roots which are put forth as genuine correspondences little need be said. If the two families are ever proved to be akin some of them may be found to be related, as Dr. M'Curdy tries to show, but as testimony toward establishing the kinship in question they are of most uncertain value. This, in fine, we may say of the whole volume: there is hardly a position taken in it that is not likely, sooner or later, to be overthrown. S.

A Grammar of the Old Friesic Language. By ADLEY H. CUMMINS, A.M. Boston: Houghton, Mifflin & Co. Price, $1 25.

Perhaps there is nowhere afforded so good an example of the innate inflexibility and conservatism of the Teutonic race and character as in the language and people which bear the name of Friesic. For not less than twenty centuries the Frisians have clung to the lands north and east of the Zuyder Zee which their fathers appropriated, and have there kept themselves pure from all intermixture of foreign blood and speech. From their neighborhood on the north the Angles, Jutes, and Saxons went forth to possess Britain; from the south the Franks to conquer Gaul; but this people remained to hold the ancestral soil against the invader and against change. They do not appear to have been so warlike as their neighbors. Though often defeated in battle, by a submission like that which their Anglo-Saxon kindred rendered to William I., they have never failed to subdue in peace the successive generations of warriors who have cared to seek out their retreat. Vanquished by Drusus, Pepin, and Charles Martel, and fairly subjugated by Charlemagne and by the Normans, they have, nevertheless, preserved their identity, shielded by their vast bays against the later tides of war and change. The language of the modern Frisians is broken up into many dialects, often quite discordant. The usual changes by develop-

ment in the original, or Old Friesic idiom, were but slight, at least down to the period when the Teutonic languages assumed their latest forms—a fact which makes Friesic most valuable to the scholar for comparison. It is, of course, a low Germanic language, and very closely resembles the Anglo-Saxon; so closely, indeed, that it is said the Anglo-Saxon missionaries who went over to labor among the Frisians were at once understood by the natives. Of old literature there is little except several codes of law, some dating as far back as the twelfth century. The work before us is scholarly and valuable. There is not that fullness of knowledge which one finds in its German rivals, but perhaps greater conciseness and practicality. The author errs in copying so closely the theories of Schleicher, which are ingenious but, as yet, unproved. He would have done better, also, if he had made a less abstract exhibition of Sanscrit correspondences, following the model of Heyne rather than that of Prof. March. S.

The Preparatory History and Final Destiny of Nations of Men. Edinburgh: T. & T. Clark. Imported by Scribner & Welford.

The aim of the author is to reveal the supernatural relations of national history, or to give a philosophy of history from a supernatural standpoint. We give a specimen from the Introduction: "The historical evidence supplied by 'the times or the seasons' of past human experience evolved continuously in the intelligent form of 'wheels and rings,' or cycles and parallels, points unerringly and overwhelmingly to the startling but unspeakably blessed conclusion—(1) That 'the time of the end' has actually been evolved between the years 1848 and 1881; (2) That 'a time of great trouble such as never was' has been the prominent characteristic of 'the time of the end' between the years 1848 and 1849 and 1870 and 1871; (3) That 'the last end of the indignation' has been its prominent characteristic between the years 1870 and 1871 and 1880 and 1881." In the farrago which follows we have failed to detect the faintest spark of sense. The counsels of the Trinity are mixed up with horns and wheels and "witnesses;" and the significance of national history is unfolded at length. Sodom, "natural and spiritual," Turks and Saracens, the English constitution and the Turco-Russian war, the French revolutions and Victor Emmanuel, the South African Boers and the Afghanistan expedition, are all figured out of and into prophecy. It would be hard to find any ghastlier nonsense in the whole range of madhouse literature.

History, Biography, and Topography.

Paul the Missionary. By Rev. William M. Taylor, D.D., Minister of the Broadway Tabernacle, New York City. New York: Harper & Brothers. 1882.

This is the sixth volume in the series of Biblical Biographies recently given to the public by the successful pastor of the Broadway Tabernacle. The five preceding this have graphically presented the history of Daniel, David, Peter, Elijah, and Moses—great characters all, but none greater than Paul. In addition to the grandeur of his subject, the author has had for the preparation of this work very abundant resources. From these he has drawn very freely, especially from the standard works of Conybeare and Howson and Lewin. Originally delivered as twenty-nine evening lectures to his own congregation, with apparently but little change from the original form, they are now, with the addition of thirteen illustrative maps and pictures, and an excellent reference index, gathered into this volume of nearly six hundred pages.

We are impressed that the author would have put himself more completely *en rapport* with his readers had he, before issuing his work, exscinded all such references to the original occasion of their utterance as are given in the phrases "to-*night*," "this *evening*," "Is there *here*," and the like. Compare pages 99, 105, 107, 124, 145, *et al.* Dr. Taylor writes in plain English, with but little elaboration. In a rapid reading of these twenty-nine lectures we have noticed but few blemishes in style. On page 32, referring to Gamaliel, he calls him "rabbi," although on page 29 he had told us that Gamaliel was one of the seven teachers who received the title "Rabban." On page 38 he tells us, "Paul saw Jesus *is* alive," and again, "Saw that he who had died *is* the Lord," etc. Here the sequence of tenses is better Greek than English. On page 104 and elsewhere he differs from the classical authorities at hand in spelling the name of the river on which Perga was situated "Cæstus" instead of Cæstrus. On this same page he gives what seems a very weak reason for Paul's not preaching at Perga on his first visit to the place. Mark had here refused to follow Paul further; and our author thinks that it "was more probably owing to the great disappointment occasioned by this 'defection' that "the missionaries made no evangelistic efforts here." Although Paul was "exceedingly sensitive," we can hardly believe him so easily disconcerted in his great work. We prefer to

ascribe other reasons. If Paul left Antioch when the sea was first "open" in the spring, it is quite likely he would reach Perga in May or early June. We may believe it to have been the custom of the people of that region then, as it is now, with the beginning of the hot season to move with their flocks and herds to the cooler uplands. So the missionaries would both find it inopportune to stay at Perga, and would have more companionship in their rough and dangerous journey inland. On page 110 he speaks of the "Episcopal" Church, where we presume he means, more accurately speaking, the "Protestant Episcopal." There are several "Episcopal" Churches in this country, of which the Methodist Episcopal is perhaps the largest among Protestant bodies; while the Reformed Episcopal is not to be forgotten. On page 144 we are told that the mob at Lystra "took him [Paul] and *dragged him out* of the city and *stoned him*," etc. In this narrative we are given to understand that they first dragged him out of the city and then stoned him; yet the account in Acts xiv, 19 reads, "and having stoned Paul, drew him out of the city." Lewin (vol. i, 151) follows this latter order. On page 277 he has adopted an explanation of the name Morea now generally rejected by the best philologists.

These are blemishes such as we might expect in a work prepared as this has been, and are very trivial compared with its real value. The biographies of the good and great can hardly be over-estimated. The four life histories left us of the Sinless One are the grandest inheritance of the present from the past. Like that of Elijah, so also the history of Paul is full of the heroic. Of the world's nine great epics none have such a hero. It is full of inspiration to the devout student.

The author has most admirably presented these lessons at the close of each lecture. Thus, for example, as a fourth suggestion from the martyrdom of Stephen, he writes (page 24): "We may learn that words which seem to have been in vain are not always fruitless. Stephen's defense was unsuccessful, so far at least as securing the preservation of his own life. But his argument was not lost. Augustine has said that if Stephen had not prayed Saul would not have been converted. And we may, perhaps, conclude that if the protomartyr had not taken the peculiar line of defense which he did, Saul might not have become the apostle *of the Gentiles*. This speech of Stephen before the Council seems to have been at least one of the means which God employed for leading him to the broad spiritual view of the Gospel which he

adopted. The words which he had heard were the seeds out of which his whole doctrine grew; and even till his latest days there are indications in his letters that many of the expressions which Stephen had used were indelibly engraven on Paul's heart. Stephen's quotation of Isaiah's words, 'The Most High dwelleth not in temples made with hands,' was evidently fresh in Paul's mind when he spoke to the men of Athens from Mars' Hill. The phrase, 'uncircumcised in heart,' reappears in the letter to the Romans; and the final petition of the martyr for his murderers is almost the last recorded ejaculation of Paul: 'I pray God that it may not be laid to their charge.' . . . Thus seeds which appear to fall by the wayside are not always devoured by the fowls of the air. The persecutors could kill Stephen, but they could not recall or arrest the progress of the words which he had spoken. A word is always a seed, and that which we have spoken in the ear may by and by be proclaimed by some one mightier than we from the house-top."

Commenting on the fact that the disciples were first called "Christians" at Antioch, Dr. T. suggests: "How much better has it fared with this name than with that of Jesuit, by which others have called themselves from the word Jesus. If you wish to stigmatize a man as cunning and deceitful you call him Jesuitical. Why? Because the members of the Society of Jesus, since almost the very time of its origin, have had this reputation. Worming themselves into the secrets of families and the councils [?] of cabinets—wearing the mask of servants while doing the work of spies—feigning the meekest humility while they were pushing on the proudest and most pernicious schemes. . . . The designation by which they chose to call themselves, meaning it to be a symbol of the highest honor, has come to be hated and abhorred, while that by which the early disciples" were stigmatized "has come to be regarded the worthiest a man can bear." Referring to Paul's miraculous infliction of blindness on the magian Barjesus at the court of Sergius Paulus, Dr. T. takes occasion to remind us that "the wonderful works of the Lord Jesus were almost all beneficent. Only on two occasions did his supernal power go forth in judgment, and in both the bodies of men were spared, for the one was the drowning of the herd of swine and the other the blasting of the fig-tree."

In the midst of these narrations and comments, moreover, the author introduces not a little *doctrinal* instruction. Reciting their early missionary work among the Churches, he reaches the

record that "they *confirmed* the souls of the disciples," and at once the doctrine of ecclesiastical "confirmation" is considered. "When they had ordained them *elders* in every church," gives occasion for a brief summary of all that the New Testament contains in regard to the position and duties of elders. Coming to the record of the first Church council, and the first serious controversy in the Christian Church, namely, whether circumcision of Gentile converts was essential to their salvation, he discusses briefly the constitution and functions of Church councils. Alluding to the doctrinal portion of Paul's first recorded sermon, namely, that in the synagogue of Antioch of Pisidia, he selects the words, "in him all that believe are justified from all things," and grouping this with other utterances in the epistles, he sums up the Pauline doctrine of *justification* in the following six propositions: "1. That God was willing to deal with Christ in the room of sinners. 2. The Lord Jesus was equally willing to be reckoned with for sinners. 3. That, in so reckoning with the Lord Jesus, God laid upon him the iniquities of us all, and treated him as if he had been, what he really was not, a sinner. 4. That this reckoning so honored law that God can consistently treat sinners as if they were, what they really are not, righteous. 5. That in order to a sinner's being so treated he must be 'in Christ' a consenting party as a believer. 6. Such justification of the believer in Christ is complete."

From the Nile to Norway and Homeward. By THEODORE L. CUYLER, Pastor of Lafayette Avenue Church, Brooklyn. Small 12mo, pp. 357. New York: Robert Carter & Brothers. 1882.

Dr. Cuyler gives a very fresh and vigorous report of his African, Asiatic, and European tour taken in 1881. Along his whole course his eyes were wide open; he saw things in the light of multiplied old historic memories; he enjoyed with rich life the living present, and visions of the future rise like prophecies before his view. He clothes his narrations and descriptions in graphic and pure English—pure even though he does give Mussul*man* as the plural of Mussul*man*.

He started from Marseilles, the city of beauty, in April, crossed the sunny Mediterranean for Egypt, found Cairo, with Jerusalem and Venice, one of the three most interesting cities of the world. His night-stroll in Cairo is worthy notice for our drunken America: "After nightfall I set out on a stroll through Cairo and was struck with the quietness and good order of every

part of the city which I traversed. It is said that a stranger can go anywhere at night without any danger of molestation; if he loses his way he has but to call one of the ubiquitous donkey-boys, who will soon trot him back to his hotel. I saw no dram-shops filled with carousers, and encountered no abandoned characters making night hideous with their harlotries. If Cairo is infected with the 'social vice,' it hides the leprosy from public view. Mohammedanism degrades woman in many ways, but it does not put her to the open shame which so shocks us in the thoroughfares of London or Liverpool or of too many towns in America." He glanced at the pyramids, crossed by steam to Jaffa, and thence by team to Jerusalem. He found the Holy Land clothed in her spring dress, and was surprised at her surpassing beauty. "The first half-mile led through orange groves laden with ripe fruit. Then we came out on the broad, superb plain of Sharon, which at this season of the year is in all its glory. Behind the cactus hedges were olive orchards and gardens of figs; far away spread luxuriant crops of barley soon to be ready for the harvest. Scarlet poppies flamed over every field. . . At Ramleh we halted to ascend the lofty Saracenic tower, and to enjoy the wide view which extends for sixty miles over a stretch of luxuriant verdure, almost equal to that of England. Palm-trees waved their fronds; olive-groves in pale green mingled with the deep hue of the figs and the barley, and the orange orchards were illuminated with their bright fruit 'like lamps in a deep green night.' To the north-east arose Mount Ebal. To the south we caught a dim view of Gath and Azotus. Truly it was a land flowing with milk and honey; it was ancient Canaan once more as it kindled the eyes of Caleb and Joshua." Even at Jerusalem he is delighted to behold the holy city blooming in her April array. "In one respect Jerusalem has suffered great injustice. Most tourists describe it as surrounded by wild, bleak desolation. I expected to see only mountains of glaring white limestone. But these travelers came at the wrong season of the year. April is the summer of Palestine, although the air yesterday was delightfully cool. As I stood on Mount Zion, the hill of Evil Counsel and the mountains toward Bethlehem were clothed with verdure. The gardens under Moriah were bright with flowers. Olivet was green, except for the white Jewish tombs on its southern end. Scarlet poppies flamed among the stones of the ancient walls. When we went out of the Damascus gate, and stood on the low hill which many

regard as the true site of Calvary, the whole country toward Samaria was luxuriant with waving barley and with olive orchards. So must it have looked when the blessed Master led his disciples among those very fields, and went toward Galilee. So must the land have smiled when over all its terraced hills and among its rich valleys it supported a population as teeming as the population of Egypt to-day. I thank God that I have seen his goodly land of Canaan—not dreary and desolate as I feared, but arrayed in the bright robes of summer, and with these everlasting hills wearing a verdant crown of beauty."

In Jerusalem he found one phenomenon which will specially charm our Universalist brethren as type and omen of "the restoration"—Gehenna transfigured to Paradise! "Last Monday I walked up the valley of Hinnom, the ancient 'Gehenna' of the days of Moloch. I expected to find a horrible desolation; but, instead of that, I found a valley full of olive orchards, and on its slopes toward the hill of Evil Counsel I saw new buildings, and among them were several built by the legacy of Judah Touro, the American Jew. However dismal Gehenna may once have been, *it is now a far better type of Paradise than of Purgatory.*"

Beyrout, a city of most renowned antiquity, is also for Syria the city of a most propitious future. Here is the American college, founded by William A. Booth, William E. Dodge, S. B. Cluttenden, and Dr. Post. A body of one hundred and twenty students, though brown of face and capped with fez, reminded him of old Princeton. Then there are Miss Jackson's female seminary, scarce less a bright omen, the Orphan Home of the "German Deaconesses," and the Church of "the prince of American missionaries," where "last Sunday he administered the sacrament to two hundred communicants," and with a Sunday-school in which three hundred and sixty voices sang Christ's praises in Arabic. *Robert College*, too, at Constantinople, is "a bright particular star," shedding a hopeful light upon the paling Crescent—the college of Dr. Hamlin and Dr. Long. "Ten nationalities were represented there—Turkish, Greek, Armenian, Jewish, Russian, Syrian, Slave, and Bulgarian. They reminded me of a crowd of Yale or Princetonians, especially when they began to 'demonstrate.' I wish I dared to describe the enthusiasm with which these young men received every allusion I made to the 'new ideas' which that American college is giving to them, and which they are to scatter through the Orient. I do not wonder that when the Russian army went home three years ago

through the Bosphorus the Imperial Guards came out on the decks and gave three rousing cheers for Robert College!"

Taking a leap next into Germany, we may note, at Wittenberg, the following reminder of the evil of *war:* "As there are infantry-barracks in the town, I saw rather more than the average number of soldiers in the streets, but they are quite too abundant every-where in Kaiser William's dominions. This swarm of locusts, in martial toggery, is devouring the substance of the empire. We in America have our full share of dram shops and demagogues, but let us thank God that we have not the additional curse of a vast standing army." How little is the conscience of Christendom alive to the evils of war! Will the year two thousand from the advent of the Prince of Peace bring us to the advent of perpetual peace itself?

Dr. Cuyler has a full and valuable chapter on what he calls the "Drink Question." We give the following on *The Paschal Feast:*

In Palestine and Syria the people (who are not Mohammedans) almost universally use the native wines, which are abundant, cheap, and contain but a small percentage of alcohol. Some of the poorer Jews in Jerusalem, who are unable to purchase wine for the Passover, are in the habit of boiling raisins and extracting a simple unfermented drink which they use at the Paschal feast. They always ask a blessing on it as "*the fruit of the vine.*" The mild drink thus made will not keep long, and it is not much used as a beverage. Several syrups are made from the grape, which are brought on the table as maple-syrup is in Vermont or molasses on the breakfast-tables of boarding-schools. There is very little drunkenness in Palestine. Bishop Barclay told me that the only time at which the Jews in Jerusalem get exhilarated is at the Feast of Purim. Then it is regarded as a meritorious act to get so "fuddled" that a man does not know the difference between "Blessed be Haman!" and "Cursed be Mordecai!"

We may compare with Du Chaillu's account the following statement touching *Swedish drunkenness and reform:*

As I went northward I found the popular beverages becoming more strongly alcoholic. Until about twenty-five years ago Sweden was cursed by a frightful amount of drunkenness, especially among the lower classes. The most common Swedish liquor is called "Bran-vin," and is a powerful intoxicant distilled from potatoes. The first step toward reform was the passage of a "Licensing Act" in 1855; this act abolished domestic distillation, imposed heavy license-fees, and allowed the parochial authorities or the town councils to fix the number of liquor-shops. It even allowed them to prohibit tippling-houses entirely. The result of the passage of this law was to reduce the annual product of bran-vin from 26,000,000 gallons to 6,900,000! Under the act, the traffic in ardent spirits was much restricted in many parishes, and was not licensed at all in several localities. Its chief results were seen in the rural districts. While this law has vastly curtailed the sale and use of intoxicants, yet in the city of Gothenburg—the chief seaport—the drink-traffic went forward with scarcely any perceptible hinderance. The City Council accordingly decided that drinking-houses should no longer be managed by private individuals for the sake of personal profit, but by a company, (or "Bolag,") and that all the net profits of the sale of spirits should be paid over to the city treasury. A "Bolag" was organized in 1865, and a charter was granted them by the government.

This "Gothenburg system" of license is now in full force in several of the large towns of Sweden. Under this system the whole sale of liquor in a city is committed to a joint-stock company, who decide on the number of drinking-houses and pay the salaries of the venders. After a small dividend has been declared to the share-holders, all the remainder of the profits from the sales are paid into the city treasury. The number of dram-shops under this method is greatly reduced; in Upsala, with a population of eighteen thousand, there are only seventeen. An effort is now being made by the friends of temperance to have the dram-shops closed on Saturday evenings, on holidays, and on the whole of the Sabbath. They are only open now on Sunday for two or three hours. The most intelligent persons with whom I conversed generally state that the "Gothenburg system" works many good results. It limits the number of drinking-houses; it allows no inducement to the liquor-seller to sell for personal profit; it forbids the sale of intoxicants to an intoxicated person, and forbids also any one to get drunk "on the premises." If there is to be any license at all, this is probably the best license system ever invented. Its cardinal defect is that it legalizes the dram-shop, and opens a doorway of deadly temptation. The best people in Sweden, therefore, are now enlisted in moral efforts to persuade their countrymen to abstain from strong drink entirely.

The following illustrates *climate and race intoxicants:*

Two very palpable principles seem to prevail in regard to the use of alcoholic stimulants. The one is that the character of the popular beverages varies according to the *climate*. In warm countries, such as Egypt, Palestine, Syria, and Southern Italy, those beverages are of a milder character. As I went northward I found the potations of the people growing more intensely alcoholic. The thirst for intoxicants seems to go up as the thermometer goes down. Had I pursued my journeyings as far as Siberia I should have discovered that the native tribes are addicted to eating a peculiar fungus plant, called "muk-a-moor," which is a violent narcotic and which completely shatters the nervous system.

If the use of alcoholic drinks varies according to climate, it also varies according to *race*. The Semitic and the Latin races are content with milder potations. The Saxons, the Scandinavians, and the Celts have appetites for "bottled lightning." It is not a pleasant thing to say, but the most hideous drunkenness that I have yet encountered is to be found in Britain and in Ireland. London alone must contain more habitual drunkards than does all the native population of the Levant.

Florida for Tourists, Invalids, and Settlers: Containing Practical Information regarding Climate, Soil, and Productions; Cities, Towns, and People; The Culture of the Orange and other Tropical Fruits; Farming and Gardening; Scenery and Resorts; Sports, Routes of Travel, etc. By GEORGE M. BARBOUR. With Map and Illustrations. 12mo, pp. 310. New York: D. Appleton & Co. 1882.

"Florida on the brain" has proved to be not a violent but a growing and permanent contagion. Like other contagions it finds its predisposed subjects, and these, though a minority, may yet become among our increasing millions a minority large enough to fill two or three Floridas, though there is truly but one in our country. There are many who go to Florida and return never desiring to repeat the visit. There are others who repeat the visit with an ever-increasing interest. There are others to whom it is a sanitary relief and necessity. To others still it is a luxury, and to them, if possessed of wealth, a winter home in Florida will become their "castle in Spain." Not along

the St. John's or Ocklawaha alone, but beside the sweet, sparkling lakes and lakelets sprinkled so liberally through all Florida, the cottages and chateaus will rise, and the whole will in future centuries form one of the pets of our Cismississippian States. The tropical and oriental character of the peninsula and its products give it a fascination and a fancy, and you feel a romance in dwelling in an airy home around which are growing the fig, the mulberry, the pomegranate, the lemon, and the rose that blossoms through all the months of the year.

Of all the works on Florida Mr. Barbour's is far the best. And this not only because it is latest, furnishing the last of the changing and advancing phases of Florida, and the results of the latest experiences, but from the personal qualifications and large opportunities of survey possessed by the writer. Though, we believe, a born Southerner, he first saw Florida in 1880, when, as correspondent of the "Chicago Times," he attended the tour of General Grant through the State, and concluded, after having seen nearly every State of the Union, to make Florida his home. The positions he has there filled have called him to a wide and thorough research through the State, and his practical character of mind and abilities as a writer eminently fit him for telling the inquirer what he wants to know. He has lately become editor of a new daily paper in Jacksonville, independent in politics. His volume is heartily indorsed by Gov. Bloxam and ex-Gov. Drew, and is done up by the Appletons in their tasteful style, adorned with numerous engravings, which are true to the unique life which they represent.

"The truth is," says Mr. Barbour, "there are three Floridas: the northern or temperate, the semi-tropical, and the tropical;" and though these three are one, yet some things are true of one which are very untrue of the others. *Northern* Florida, extending, we would say, about to the latitude of St. Augustine, is the land of more northerly productions, but unsafe for the orange and other semi-tropical fruit. And this though there are old and valuable groves near Jacksonville, especially those situated on the east side of the river and thereby protected from the sweep of the northwesters. Last year the papers told us that the Florida orange crop was destroyed, which was true of this northern Florida, but not true one hundred miles south of Jacksonville. When, in the last spring, we came from southern Florida to St. Augustine, the germination of the tender new leaves on the orange trees told what havoc the norther had made of fruit and

foliage. In 1835 a direful freeze of several days' continuance killed the trees of St. Augustine down to the roots; but tradition says that a new growth soon springs from the roots, and the grove is again in bearing in a marvelously brief period. *Semi-tropical* Florida, including, we may loosely say, the belt from St. Augustine to the thirtieth degree of latitude, is the native home of the orange, and the culture is as safe as any ordinary human business." *South or tropical* Florida, lying south of the twenty-eighth degree, "is really and truly the Italy, the Spain, the Egypt, of the United States." All the productions of truly tropical climes are native to this region. The Everglades is a vast shallow lake, sixty by sixty miles in area, interspersed with innumerable islands, whose bottom, being above the level of the sea, renders possible its drainage; and this when done would furnish a soil of unsurpassable richness for sugar and cotton. Tropical Florida is as yet unconquered by the march of civilization. It is a land not yet possessed. But as our western population is rolling westward, so our southern is rolling southward. The level of Florida invites the rail-track, her rivers and lakes invoke the steamer, and both are hearing the call, and every year is making further aggressions and opening up new regions.

"Florida is rapidly becoming a northern colony;" so says Mr. Barbour, and the fact is welcomed by the native population. The great number of newspapers scattered through the State is an indication of a reading and thinking people; and uniformly the editorial columns wisely unfold to the public the importance of immigration and the need of increased population for the future of the State. Every new purchase made by an incomer is chronicled as a gain and a triumph. A Northerner, whether Yankee, Yorker, or Buckeye, showing himself worthy of respect will be treated with quite as much respect as in the North. Indeed, it is right to attribute to these people the same qualities as we usually accord to our Southern brethren, as naturally disposed to be frank, generous, and honorable. But, welcome or not, the flood-tide of Northern enterprise and civilization is resistless. It asks no gracious permission to assume its American rights. For the present it is pouring in increasing volume into semi-tropical Florida. Give but a century of peace, and beautiful Florida will stand in a unique pre-eminence among her sisters of the Union.

For the tourist, the noble St. John's River it is which has opened Florida to his visitations. But one third the way on its course the

weird Ocklawaha forks off westwardly from the St. John's, and both are traceable up into the far south to sources wide apart but in about the same latitude. Ere long a steam route will be cut from the head of one river to that of the other, thereby forming for the tourist a round-trip up the St. John's and down the Ocklawaha. This cross route will lead from Orange County, the most cultured of semi-tropical Florida, to the beautiful lakes of Sumter, what Mr. Barbour styles "the famous Lake Eustiss and Lake Dora region, the equal—even the superior—of any region in Florida for superb scenery, excellent soil, rapid growth, and healthy enterprise;" the region described by Mr. Richmond, as noticed on a further page.

Three classes of persons there are in Florida whom we wish that our author had sketched with a kindlier pencil. They are "the crackers," the emigrants from "Alabawma," and the negroes. The first he describes as "the clay-eating, gaunt, pale, tallowy, leather-skinned sort; stupid, stolid, staring eyes, dead and lusterless; unkempt hair, generally tow-colored; and such a shiftless, slouching manner! simply white savages—or living white mummies would, perhaps, better indicate their dead-alive looks and actions. Who or what these 'crackers' are, from whom descended, of what nationality, or what becomes of them, is one among the many unsolved mysteries in this State. Stupid and shiftless, yet shy and vindictive, they are a block in the pathway of civilization, settlement, and enterprise wherever they exist." Now we suppose there is no doubt of the origin and race of these folks. They are simply true American people, victimized, outlawed, and decivilized by the crushing cruelty of the vanished slave-power. They are the "mean whites" of Florida who were too poor to own slaves, and so driven from social life into the outskirts by that despotism. When the war came they were marched up by their oppressors to shed their blood in behalf of the oligarchy that crushed them. They are separated from the rest of the community, not by lines but by shadings, and are of as generous blood and nature as ourselves. The new reign of freedom and march of progress will abolish the class by restoring its rights and elevating its character. Similar are the immigrants from "Alabawma." They, too, are the victims of a vanished system. They are truly compared by him to the lower foreign immigration into our North. But our North accepts its foreign immigrants in all their degradation and numbers, endures and educates them, and transforms them, at least in their poster-

ity, into true American citizens. And why should our author present, as specimens of Florida negroes, a gang imported from Georgia to work a rail-track; and portray, in colors undoubtedly too true, their grotesque worthlessness? Who and what are responsible for even their semi-barbarism? If Mr. Barbour would only step a few doors from his office into the Cookman Institute for colored youths, in Jacksonville, under the care of Rev. S. B. Darnell, he might give us a reverse picture, more hopeful for the negro and more worthy his graphic pen. His proposal to substitute Chinese labor for negro would quadruple the difficulty by doubling the heterogeneity.

The Land of the Midnight Sun. Summer and Winter Journeys through Sweden, Norway, Lapland, and Northern Finland. By PAUL B. DU CHAILLU, Author of "Explorations in Equatorial Africa," "A Journey to Ashango Land;" "Stories of the Gorilla Country," etc. With Maps and Two Hundred and Thirty-five Illustrations. In two volumes. 8vo. Vol. I, pp. 441; Vol. II, pp. 474. New York: Harper & Brothers. 1882.

Paul du Chaillu, having done the land of the gorilla, is here to be found among the reindeers, Lapps, and Finns. In ranging with him over the arctic circle and its neighboring regions, we find him a most genial, jovial, heroic, instructive, and entertaining fellow-traveler. He describes with a most graphic pen, and his pen-pictures are completed by aid of authentic photographs, giving accurate delineations with an optic reality that pen cannot reach. Meanwhile the Harpers have done him up in blue and gold, stamping "the midnight sun" upon the cover of his two magnificent octavos.

Do you dread this long journey through the chilly north to the arctic sea? He assures us at start that it is "a glorious country." Do you not know that the realm of the ice-king is a domain of beauty and sublimity? What more beautiful than "beautiful snow," or more crystalline than crystallized water? Take away the chill that belongs to our sensations, and give us spirit wings to soar over the mountains and solitudes, the icebergs and glaciers, all clothed in the ever-varying picturesque of the ever-varying light of the midday and midnight sun, and you have the chosen land of beauty and wonder in which, of all our globe, the spirit would most delight." "Scandinavia," says Paul, "often have I wandered over thy snow-clad mountains, hills, and valleys, over thy frozen lakes and rivers, seeming to hear, as the reindeer, swift carriers of the North, flew onward, a voice whispering to me, 'Thou hast been in many countries where there is

no winter, and where flowers bloom all the year; but hast thou ever seen such glorious nights as these?' And I silently answered, 'Never! never!'"

By different visits through five successive years, beginning in 1871, did Paul survey every part this land of ice and glory. From Stockholm his objective point was the North Cape, the bold promontory from which, as its northernmost point, Europe looks forth into the cold, impenetrable mystery of the Arctic Sea, and, with the eye of scientific faith, to the ever-unseen north pole. By the beautiful map in the pocket of one of his octavos we are enabled to travel with him on his northward course. Taking ship from Stockholm we skirt the western coast of the cold, deep Bothnia; after touching at various points we land at Haparanda, the northernmost port of the Bothnia, within a few miles of the Arctic Circle. Thence we steam and stream up the Tornea River, (near "Tornea's frosty brow,") which, in due time, becomes the Muonio, at whose source we shall be within five hundred miles of the Cape. We are now deep in the land of the Lapps, and the broad lands of the Finns stretch far out on our right. Descending the river Alten, which flows into the Northern Sea, we pass Bosekop and Hammerfest, and are soon upon the isle whose northern point is the memorable North Cape.

Remember, this is in July and August, when a brief torrid summer, brought by a ceaseless sun, ripens a rapid harvest, and renders life possible, and even delightful. At length he gained the promontory of his wishes. He stood upon the North Cape. "Before me," he says, "as far as the eye could reach, was the deep blue Arctic Sea disappearing in the northern horizon. Far beyond was that unknown region, guarded by a wall of ice, which bars all approach, and has baffled the efforts of all who have tried to unravel its mysteries, and to reach the north pole. Behind me were Europe with its sunny climes, and Africa with its burning deserts and malarial swamps; on my right was Asia, on my left America, misnamed the New World. Wherever I gazed I beheld nature, bleak, dreary, and desolate; grand, indeed, but sad." "A feeling of oppression seized" him, and throughout his narrative of travel, while he enjoyed the vastness of even desolations, and felt the grandeur of solitudes, there came sadness and oppression over his feelings. Goethe tells us, that ever in the stillness of night the earth seemed to him consciously sad, as if truly sorrowing and pleading for relief. So St. Paul describes our whole creation as "groaning and travailing in pain;" but

this, the apostle's pessimism, is sublimely reversed by his anticipation of "the redemption."

Du Chaillu astonished the people by his abstinence from smoking, but not by his teetotalism, being obedient when required to empty his bumper to the bottom. He found an abundant overflow of conviviality, surprising even to him; and when he alluded to its copiousness received reply "that the Swedes and Norwegians have the longest lives of any people." But Sweden, according to Dr. Cuyler, quoted on another page, has awakened to the danger of this crazy drunkenness. Paul's pictures of the healthful, homely, hardy, rural life of these Northmen, their freedom from the struggle of wealth and show, and their consequent high standard of honesty, are very pleasing. We have a liking for his Lapps. Here, too, he often found the perfection of pearly, rosy, female beauty united with an enchanting simplicity of character and manner. We finish with his account of a Lapland method of cleaning spoons.

"The shape of the spoon was very graceful. This also was a family relic, and a great deal older than the cup; it was not clean, reindeer milk having dried upon it, and I was much amused at the way the girl washed it. As there was no water at hand, she passed her little red tongue over it several times, until it was quite clean and smooth; and then, as if it had been a matter of course, filled it with milk from a bowl, stirred up the coffee, and handed me the cup. I did not altogether admire this way of cleaning spoons. Happily, her teeth were exceedingly white, and her lips as red as a cherry; and although I have seen many Laplanders since, I think she was the prettiest one I ever met."

Memoirs of Prince Metternich, 1815–1829. Edited by Prince RICHARD METTERNICH. The papers classified and arranged by M. A. DE KLINKOWSTRÖM. Translated by Mrs. ALEXANDER NAPIER. 2 vols., 12mo; pp. 728, 942. New York: Harper & Brothers.

No man who believes with Daniel Webster in "the people's government made for the people, made by the people, and answerable to the people," will be drawn to the Memoirs of Prince Metternich by any cord of admiration for his diplomacy or statesmanship. The former is notorious for its duplicity; the latter is famous for its ultra conservatism, its hostility to progress, its advocacy of the principles of legitimacy, and its success, through the thirty years succeeding the overthrow of the Napoleonic Empire, in repressing every attempt at revolution,

not only in Austria but also throughout continental Europe. The cardinal doctrine which inspired Metternich's policy was, as he states it, that "the transition from an old state of things to a new is as dangerous as that from a new state to one which no longer exists." Guided by this doctrine, and possessed of the uncontrolled direction of the helm of the Austrian government, he held the subjects of that empire firmly in the grip of a despotism which muzzled the press, stifled the expression of free thought, subjected almost every household to a system of police espionage, prohibited the circulation of the Scriptures, and sought to make the people little else than slaves of the imperial throne. And so astute was his diplomacy that he made himself the recognized leader of the politics of continental Europe from 1813 to 1848. During this long period he succeeded, by means of frequent international congresses and of the "Holy Alliance," in his efforts to extend his repressive system to all the states included in the Alliance, and consequently in keeping an iron hand on the throat of almost every liberal movement in Europe. But popular opinion slowly increased in strength in spite of censorship and espionage, until, in 1848, it was sufficiently powerful to dethrone Louis Philippe in Paris and compel the flight of Metternich from Vienna. Then this high-priest of imperialism was glad to find refuge in London among a people who, but for their devotion to the principles he hated, would have had neither the will nor the power to protect him from the popular rage which had forced him into well-deserved exile.

But although Metternich's political principles and conduct were so utterly opposed to American ideas, his memoirs will no doubt find many readers in this country, particularly among students of European modern political history. Metternich was, as he justly claims, "a maker of history," and these volumes, with unaffected simplicity and apparent honesty, tell us how he made it. In their autobiographical portions they give us an account of his early days, his fine educational advantages, his introduction to a diplomatic career, which, strangely enough, was at first very repugnant to his tastes and hostile to his own chosen plan of life. Once in that career, however, he determined to win success. Unfortunately, both for himself and for the nation whose destinies he ruled during a generation, his first impressions of popular government were derived from what he learned from the lips of the French aristocrats who had fled from the terrors of the French Revolution

into Germany. Perhaps these impressions developed the principles he must have been taught by the priests, who were the tutors of his early boyhood. Be this as it may, the excesses of the French Revolution made him the sworn enemy of popular freedom, and gave the keynote to his public career.

His autobiography also introduces us to the most distinguished personages of his eventful times. His conversations with them; his opinions of them; the part he bore in their discussions, and the influence he put forth in shaping public events, are frankly stated. All this is extremely interesting, as are also the extracts from his diplomatic, ministerial, and private correspondence which make up the greater part of these volumes. While nothing in their pages tends to convince a believer in popular liberty of either the truth or wisdom of Metternich's principles and policy, yet one can scarcely resist the conviction that he believed in the truth of the one and the rightness of the other. It also appears, from his private correspondence, that he was a man of large, deep, and tender affections. The despotic ruler of the people was not visible in the husband and father. He was all intellect; cold as his principles when in the cabinet; but mild, gentle, and affectionate when in the social circle and at the fireside. In a sentence of a letter to his son Victor he confesses this, saying: "You know that the double natures which in me move side by side—the public man and the private individual—never interfere with each other." Had he permitted a little of the warmth and kindness of his heart to flow into his statesmanship the record of his public life might have been more creditable than it now is to his reputation.

These two volumes bring his history down to 1829. One more volume will make it complete. When finished these memoirs will constitute a very valuable addition to the history of modern Europe.

The Early History of Charles James Fox. By GEORGE OTTO TREVELYAN, M.P., Author of "The Life and Letters of Lord Macaulay." 8vo, pp. 470. New York: Harper & Bros.

Mr. Trevelyan won his spurs as a biographer by his admirably-written "Life of Lord Macaulay." He has not only done himself no discredit by this portraiture of the early life of the distinguished Charles J. Fox, but has added to his reputation as a skillful and eloquent writer of biography. This work is more than a biography, inasmuch as, in treating of the remarkable

career of its illustrious subject, he was under the necessity of giving a political history of the very eventful epoch to the outcome of which Fox so largely contributed. In doing this Mr. Trevelyan displays the qualities of a brilliant historian, and when his task is completed it will probably be as able a political history of the times of Fox, viewed from a Whig or Liberal point of view, as has hitherto been written. In saying this, we do not mean to affirm that he has written in the spirit of a mere partisan, lacking fairness and candor, but only that he exhibits the events and contemporaries of the times of Fox as they appear in the light of those liberal and progressive principles for the maintenance of which the Whigs of the latter half of the eighteenth century so bravely contended. There is, indeed, an evident purpose to deal impartially with both the Whig and Tory leaders of that day. Nor does he hesitate to paint his hero as he really was. Fox was neither a saint nor a descendant from saints. And Mr. Trevelyan honestly tells the story of the adventurer, Stephen Fox, grandfather of the great orator and founder of the family; also of the "universally detested" Henry Fox, the first Lord Holland and the father of Charles. Neither does he conceal the sad story of dissipation into which Charles was initiated by the unpardonable folly of his unprincipled father, but which stands an ineffaceable blot on the record of the great orator's youth and early manhood. The eloquence of Fox, as testified by both friends and foes, was marvelous. Grattan, who had listened to Burke, Pitt, and Sheridan, said, "Fox in his best days" was the best speaker he ever heard. Horace Walpole, who detested Fox's father and all that belonged to him, confessed that "Fox was born a debater, as Bonaparte was born a general." And Burke, who was himself a prince among parliamentary orators, in writing of him, said, "I knew him when he was nineteen, since which time he has risen by slow degrees to be the most brilliant and accomplished debater the world ever saw."

But if his eloquence was marvelous, his parliamentary career was still more so. When only nineteen, and when, though well educated, he was as yet without any fixed political principles, Fox entered the House of Commons. As the son of a notoriously unprincipled placeman his first associations were naturally with men who, being without real patriotism or political virtue, were avowedly governed by the motto "Every man for himself and the exchequer for us all." This really great man, after acting

for several years with this party, which supported the prerogatives of the crown against the just claims of the nation, voluntarily threw up all his prospects of preferment, and, until the day of his death, devoted his wondrous abilities to the support of those principles to the success of which our British cousins owe the various modern measures of reform which have placed the government of their country in their House of Commons. Well, therefore, does Mr. Trevelyan say of Fox, that he was the "only English statesman who has left a reputation of the first order, acquired, not in power, but while self-condemned to an almost lifelong opposition; who manfully and cheerfully surrendered all that he had been taught to value for the sake of principles at which he had been diligently trained to sneer. So that, to one who began his course weighted and hampered by the worst traditions of the past, we owe much of what is highest and purest in our recent political history; and the son and pupil of Henry Fox became in turn the teacher of Romilly and Mackintosh, of Earl Grey, Lord Althorp, and Earl Russell."

In this volume the story of Mr. Fox is brought down to 1774, when he was only twenty-five years of age, and when he was just entering upon the noblest part of his career.

Harpers' Popular Cyclopedia of United States History, from the Aboriginal Period to 1876. Containing Brief Sketches of Important Events and Conspicuous Actors. By BENSON J. LOSSING, LL.D. Illustrated by over one thousand engravings. In two volumes, 8vo. Vol. I, pp. 794; vol. II, pp. 1,605.

American history in a new, and, for many purposes, very convenient form. Persons, places, and events, skillfully arranged in order, may be made to turn up at a moment's call, at their place in the alphabet. The research exhibited in the work is very thorough, and the information is conveyed with a remarkable kind of fullness and conciseness. The engravings are numerous and illustrative, as might be expected from Mr. Lossing's remarkable talent in this department. Whether as a work of reference, or for reading straight through, it will be found valuable and attractive.

Miscellaneous.

Sumter County, Florida: Situation, Climate, Soil, Productions, etc. By Rev. John F. Richmond, of the New York Conference, author of "Bright Side of New York," "Diamonds," etc. 8vo, pp. 56. Philadelphia: M'Calla & Stavely.

Mr. Richmond has been a welcome contributor to our Quarterly and to the volumes of our denominational literature. Induced by hygienic reasons, he has sought a home in the depths of Florida. He ascended the winding Oklawaha, and found at its high source, in southern Florida, a land of sunny skies, of silver lakes and orange groves. Making all allowance for his enthusiasm for his new home, and for his touching but gently the drawbacks, we may admit that he justly finds many very attractive points in the region he so eloquently describes. From our own survey of his beautiful Lake Harris, (to which its euphonious Indian name of Astatula, "Lake of sunbeams," will, we hope, be soon restored,) we believe that a time not distant will see its sloping shores studded with elegant mansions. Sumter has sprung into active existence since 1870, and her rapid growth in population, enterprise, and wealth is a marvel. Her people are law-abiding, ambitious, and hospitable to the immigrant and the visitor.

Allgemeines Handwörterbuch der Heiligen Schrift. Eine kurzgesaszte Beschreibung und Erklärung der in der Bibel genannten Städte, Länder, Völker, Personen, Namen, Lehren, Symbole, etc. Nebst einem Verzeichniss bedeutender Männer der christlichen Kirche vom ersten Jahrhundert bis zur Gegenwart. Von Franz L. Nagler. (Zweite revidirte Auflage.) 8vo, pp. 504. Cincinnati: Walden & Stowe.

Mr. Nagler's General Dictionary of the Holy Scriptures has proved its suitableness as the supply of a want for German Methodism. It may be well commended to popular use.

Charakter-Bilder aus der Geschichte des Methodismus. Vierzehn Vorlesungen über ausserordentliche Persönlichkeiten und Hauptbewegungen des Methodismus in Amerika und Deutschland, gehalten von verschiedenen deutschen Predigern vor den Studenten des deutsch-englischen Collegiums zu Galena, Ill., im Frühjahr 1881. 8vo, pp. 325. Cincinnati: Walden & Stowe.

Fourteen Lectures delivered by Prof. Kopp to the students of the German-English College at Galena, Ill., giving Personal Portraitures from the History of Methodism "in their own beautiful mother-speech." Attractive to their German predilections especially will be the sketch of the "Pennsylvania Dutch Jacob Gruber," "Ludwig Jacobi," and "Methodism in Germany." The volume commences with the ancient story of Asbury, Barbara Heck, Embury, etc. It then divides off into specialties, as Jesse

Lee, Benjamin Abbot, Willbur Fisk, Durbin, and Gilbert Haven. It is illustrated with twenty engravings, and furnishes a very pleasing hand-book for our German brethren.

The Mosaic Era. A Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy. By JOHN MONRO GIBSON, M.A., D.D., author of "The Age Before Moses." 12mo, pp. 359. New York: Anson D. F. Randolph & Co.

Dr. Gibson has here unfolded the four later books of the Pentateuch with great lucidness and beauty. He unfolds them in their threefold aspects, *historical*, *evangelical*, and *personal; historical*, as wonderfully tallying with the latest developments of Egyptian archæology; *evangelical*, as representing with supernatural power the divine foreshadowings of the sacrificial gospel of the New Testament in the Old; and *personal*, as having a most solemn impressiveness on the conscience of every reader. Like Fairbairn's work on "Typology," and Atwater on the "Tabernacle," this volume possesses great evidential force in favor of the true Mosaic authorship and divine canonicity of the Pentateuch. Dr. Gibson writes in a style of great freshness and force. Ideas of striking value are clothed in words of eloquence and life. For ministers and laymen this volume affords a view of the old law with a clearness and attractiveness hardly any where equaled in so brief a space.

The New Testament in the Original Greek. The Text revised by BROOKE FOSS WESTCOTT, D.D., Canon of Peterborough and Regius Professor of Divinity, Cambridge and Fenton, JOHN ANTHONY HORT, D.D., Hulsean Professor of Divinity, Cambridge. American edition. With an Introduction by PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York, President of the American Bible Revision Committee. 12mo, pp. 580. New York: Harper & Brothers. 1881.

The New Testament of our Lord and Saviour Jesus Christ. Translated out of the Greek. Being the version set forth A. D. 1611. Compared with the most ancient authorities, and revised A. D. 1881. 8vo, pp. 652. New York: Harper & Brothers. 1881.

The New Testament of our Lord and Saviour Jesus Christ. Translated out of the Greek. Being the version set forth A. D. 1611. Compared with the most ancient authorities, and revised A. D. 1881. 12mo, pp. 442. New York: Harper & Brothers. 1881.

The first of the above volumes declares to its readers in good modern Latin, "You have here, of all the editions, the most ancient and purest text." It presents in its small compass the clean result of textual criticism since the first questioning of the Received Text. A good, cheap, manual edition of the Greek Testament has for some time been needed, and certainly nothing could be well imagined, so far as text is concerned, better than one sustaining such a claim as this. The Introduction, by Dr. Schaff, contains a brief but very fresh and clear survey of the

history of the text. It is a very complete edition for the student's use. Yet, after all, as noted in our Synopsis of Quarterlies, the Greek text, relying so largely as it does upon the Sinaitic Codex, is subjected by high authority to grave question.

The second is a large and handsome print of the Revised Edition, suited for aged eyes and for family use.

The third is a neat manual of the Revision.

The Theory of Preaching. Lectures on Homiletics. By AUSTIN PHELPS, D.D. New York: Charles Scribner's Sons.

Prof. Phelps' work is a series of most excellent talks on preaching rather than a set text-book on sermon making. On this account it is likely to be decried as empirical and unscientific; but, in fact, this feature makes it all the more valuable. The work abounds in good advice and suggestion from which no young preacher could fail to derive great advantage; and it is, withal, free from that dull rigidity which marks so many of the "scientific" preachers on the subject, and which so surely leads to a corresponding frigidity in the preaching which is ruled thereby. We know of no other work on homiletics which is as likely to be useful without cramping the student.

"*He Giveth His Beloved Sleep.*" By ELIZABETH BARRETT BROWNING. With Designs by Miss L. B. HUMPHREY, Engraved by ANDREW. 12mo. Boston: Lee & Shepard; New York: Charles T. Dillingham. 1882.

A beautiful reprint, with rich adornments, of one of Mrs. Browning's poetic gems.

The Works of Oliver Goldsmith. Edited by PETER CUNNINGHAM, F.S.A. In four volumes, 8vo. Vol. I, pp. 487. Vol. II, pp. 521. Vol. III, pp. 502. Vol. IV, pp. 531.

Goldsmith is here finely and liberally printed for a library edition, neatly boxed, and, as it were, embalmed for immortality. One of the purest of English classics he is, whose place is fixed beyond appeal or criticism.

Harpers' Young People, 1881. Large 8vo, pp. 832. New York: Harper & Brotherg.

Like every body else, the "young people" must have their periodical—their "organ." This is the booked-up organ for the whole year, and is very plain and solid outside, but full of fun and wisdom inside.

We have received, year in and year out, "Harpers' Weekly Journal" and "Weekly Bazaar." The former is edited by Mr. Curtis, who possesses the inflexible firmness for "the right" in politics exhibited by Horace Greeley in his golden prime, with an invariable courtesy which Horace never attained.

John Wesley. By Rev. R. Green. Pp. 192. London, Paris, and New York: Cassell, Petter, Galpin & Co.

A very admirable, popular biography of the great reformer of England.

Lectures in Defense of the Christian Faith. By Prof. F. Godet, Author of Commentaries on Saint Luke and Saint John and Romans, etc. Translated by W. H. Littleton, M.A., Rector of Hagley and Canon of Gloucester. 8vo, pp. 320. New York: Anson D. F. Randolph & Co.

Randolph & Company have done a good work in republishing in America these brilliant lectures at a price cheaper for the popular circulation they deserve than the British edition.

Hosannahs of the Children, and other Short Sermons for Young Worshipers; or, A Chime of Bells from the Little Sanctuary. By J. R. Macduff, D.D. 12mo, pp. 354. New York: Robert Carter & Brothers. 1882.

Unbelief in the Eighteenth Century, as Contrasted with its Earlier and Later History. Being the Cunningham Lectures for 1880. By John Cairns, D.D., Principal and Professor of Systematic Theology and Apologetics in the United Presbyterian College. Pp. 216. New York: Harper & Brothers. 1881.

De Quincey. By David Masson. 12mo, pp. 198. New York: Harper & Brothers. 1882.

Manual of Object Teaching. With Illustrative Lessons in Methods and Science of Education. By N. A. Calkins, Author of "Primary Object-Lessons," "Phonic Charts," and "School and Family Charts." 8vo, pp. 469. New York: Harper & Brothers. 1882.

German Principia. Part I. A First German Course, containing Grammar, Delectus, and Exercise-Book, with Vocabularies, and Materials for German Conversation. On the Plan of Dr. William Smith's "Principia Latina." Third Edition, Revised and Enlarged, with the Exercises Printed in both German and English Characters. Pp. 237. New York: Harper & Brothers. 1882.

Nez Perce Joseph. An Account of his Ancestors, his Lands, his Confederates, his Enemies, his Murders, his War, his Pursuit and Capture. By O. O. Howard, Brig.-Gen. U. S. A. Pp. 274. Boston: Lee & Shepard. New York: Charles T. Dillingham. 1881.

Report of the Commissioner of Education, for the Year 1879. 8vo, pp. 757. Washington: Government Printing Office. 1881.

Stories about Jesus and His Times. For the Little People. Pp. 47. *Stories about Moses and His Times.* For the Little People. Pp. 47. New York: Phillips & Hunt; Cincinnati: Walden & Stowe. 1881.

The Lesson Commentary on the International Sunday-School Lessons for 1882. By Rev. John H. Vincent, D.D., and Rev. J. L. Hurlbut, M.A. 8vo, pp. 295. New York: Phillips & Hunt; Cincinnati: Walden & Stowe.

The Berean Question-Book (Berean Series, No. 2) *on the International Lessons for* 1882. Pp. 184. *The Berean Beginner's Book* (Berean Series, No. 3) *on the International Lessons for* 1882. Pp. 208. *The Senior Lesson Book* (Berean Series, No. 1) *on the International Lessons for* 1882. Pp. 179. New York: Phillips & Hunt; Cincinnati: Walden & Stowe.

Appendix to Initia Græca. Part I: Additional Exercises, with Examination Papers on Initia Græca. Part 1, with an Introduction to Initia Græca. Part 2, containing Easy Reading Lessons, with an Analysis of the Sentences. For the Use of the Lower Forms in Public and Private Schools. By William Smith, D.C.L., LL.D., Editor of the Classical and Latin Dictionaries. Pp. 106. New York: Harper & Brothers. 1881.

Garfield's Words. Suggestive Passages from the Public and Private Writings of James Abram Garfield. Compiled by William Ralston Balch. Pp. 184. Cambridge: The Riverside Press. Boston: Houghton, Mifflin, & Co. 1881.

The Boy Travelers in the Far East. Part III. Adventures of Two Youths in a Journey to Ceylon and India. With Descriptions of Borneo and the Phillippine Islands and Burmah. By THOMAS W. KNOX, Author of the "Young Nimrods." Illustrated. Large 8vo, pp. 483. New York: Harper & Brothers. 1882.

A marvelously sumptuous book, in matter, style, and outward finish. It is plain that holidays are at hand.

REV. WILLBUR FISK, D.D.

DR. WILLBUR FISK, whose likeness and sign-manual form the frontispiece of the present number of our QUARTERLY, was born at Brattleboro, Vermont, August 31, 1792. His parents were of the fine old Puritan stock, but had become Methodist in sentiment. Under the parental roof his character was marked for rectitude, manliness, and piety. He entered Burlington College in 1812, but that institution being suspended during the war, he went to Brown University, where he was graduated in 1815, under President Messer. In his college course he was eminent for ability, especially in extemporaneous oratory. But his spirit became secularized, and his ambition turned toward law and statesmanship. He studied for a brief period, but his health failed and pulmonary symptoms appeared. Under a revival at Lyndon, Vermont, he received a religious renewal, and entered the ministry of the Methodist Episcopal Church. He soon became distinguished, not only for piety and zeal, but for his rare ability as a pulpit orator. He was chaplain to the legislature, preacher of the annual Election Sermon, and his pulpit productions frequently became widely diffused through the press. In conjunction with a number of his ministerial brethren he founded a religious weekly paper, which is now "Zion's Herald," which was the first religious weekly in Methodism, "if not," says his biographer, "in the world." Under similar auspices the first Methodist literary Institution in New England was established at Wilbraham, Mass., of which he became the first Principal. Soon after the Methodist college was established at Middletown, Conn., and he became "First President of the Wesleyan University." While at Wilbraham he was elected Bishop of the Methodist Episcopal Church in Canada, and while at Middletown he was elected Bishop of the Methodist Episcopal Church of the United States, but he declined both positions in behalf of his mission as an educator. But eminent and varied as were the qualifications of Dr. Fisk, it was as a theologian that we most honor his memory. It was the great question of theodicy, the divine sovereignty

and human responsibility, which, misstated by the predestinarian theology in New England, especially called forth his powers. His sermons and publications brought out the ablest championship on the other side, and beyond all question he was master of the field. Nowhere in England or America has the true Wesleyan-Arminian theology—that evangelical theology which has been, and still is, marching to a sure triumph in the general Protestant Church—been more clearly and conclusively stated than in his brief volume entitled "Calvinistic Controversy."

In the great slavery controversy Dr. Fisk was an intrepid leader for years on the conservative side. He foresaw with accurate prescience that war was the sure result. He foretold the bloody contest. He therefore stood with the great body of the wise and good for tolerance of a great evil in hopes of an ultimate providential deliverance. Thereby happily he retarded the day of bloodshed until the North was powerful enough to win the battle for freedom. In this great discussion all the executive and oratorical ability of Dr. Fisk were exerted. His friends have compared him for his gentle piety to Fénelon; but it is certain that when aroused he could assume something of the imperious type of Bossuet.

Too brief for the fullness of his usefulness and fame were the years of his life. The pulmonary tendencies of his early days never left him; and he long worked as a resolute and heroic semi-invalid. His career closed with a death-bed of holy triumph, Dec. 22, 1838. His Life, written by his chosen biographer, Rev. Dr. Holdich, is a deeply interesting portraiture. Our engraving is from a portrait painted in England during his visit thither, now in possession of Mrs. Fisk, who is still living in her residence on the University grounds at Middletown.

Plan of Episcopal Visitation for Spring Conferences of 1882.

Conference.	*Place.*	*Time.*	*Bishop.*
Florida	Gainesville	Jan. 5	Foster.
North India	Moradabad	Jan. 11	Andrews.
South Carolina	Spartansburgh	Jan. 12	Foster.
Mississippi	Aberdeen	Jan. 18	Peck.
Blue Ridge	Northt arolina	Jan. 19	Foster.
Louisiana	Franklin	Jan. 25	Peck.
Liberia	Monrovia	Jan. 26	Harris.
North Carolina	Laurinburgh	Jan. 28	Foster.
Little Rock	Little Rock	Feb. 15	Peck.
Arkansas	Waldren	Feb. 16	Peck.
South Kansas	Burlington	March 1	Warren.
Baltimore	Baltimore	March 8	Wiley.
New Jersey	Mills Hall	March 8	Andrews.
Wilmington	Middletown	March 8	Hurst.
Virginia	Manassas	March 9	Simpson.
Kansas	Abilene	March 9	Warren.
Philadelphia	Frankford	March 15	Bowman.
Cent'l Pennsyl'a	Lockhaven	March 15	Hurst.
Washington	Baltimore	March 22	Wiley.
Missouri	Chillicothe	March 22	Warren.
Lexington	Bowling Green	March 29	Bowman.
Saint Louis	Saint Louis	March 29	Warren.
Newark	Newark	March 29	Hurst.
Italy	Turin	March 29	Harris.
East German	Newark	March 30	Wiley.
New York East	Waterbury	April 5	Simpson.
North Indiana	Monroe	April 5	Bowman.
Wyoming	Carbondale, Pa.	April 5	Wiley.
New Eng. South'n		April 5	Merrill.
New York	Sing Sing	April 5	Peck.
New England		April 12	Merrill.
North. New York	Malone	April 12	Andrews.
Troy	Troy	April 19	Simpson.
New Hampshire	Lawrence, Mass.	April 19	Peck.
Vermont	Ludlow	April 26	Merrill.
Maine	Augusta	April 26	Peck.
East Maine	Waldoborough	May 3	Peck.
MISSIONS.			
Central America			Harris.
Mexico	City of Mexico.	February 2	Andrews.
N. E. South Amer.			Harris.
S. E. South Amer.	Buenos Ayres		Harris.
W. South Amer.	Santiago, Chili		Harris.

REV. WILLIAM B. POPE, D.D.

PRESIDENT OF THE CONFERENCE, 1877

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METHODIST QUARTERLY REVIEW.

APRIL, 1882.

ART. I.—UTAH AND THE MORMON PROBLEM.

Mormonism Unveiled; or, The Life and Confessions of John D. Lee. By W. W. BISHOP. Saint Louis, Mo.: Bryan, Brand & Co. 1877.

The Fate of Madame La Tour: A Story of Great Salt Lake. By Mrs. A. G. PADDOCK. New York: Fords, Howard & Hulbert. 1881.

The Utah Review. Rev. THEOPHILUS B. HILTON, A.M., Editor. Salt Lake City, August, 1881.

THE Territory of Utah seems likely to attract a more than ordinary amount of attention in the near future. And this not on account of intrinsic importance alone, but because the body politic, like other bodies, is sensitive to the existence of a sore spot; and, whether anxious or not to take pride in the exhibition of a diseased member, still feels keen interest in a subject that cannot be touched without pain nor let alone without danger. Hesitation and delay may long continue, but reluctance at last yields to necessity, and canker and gangrene finally gain the sufferer's attention. Then follows the earnest search for efficient remedies and speedy relief.

As the scene of fierce conflict between a transplanted Oriental barbarism and Christian civilization, and the ground on which is to be wrought out one of our most difficult and troublesome problems, this region of mountain and desert becomes the center of an absorbing interest to our whole country.

THE TERRITORY AND ITS RESOURCES.

Utah owes its name to one of the native Indian tribes, the *Yutahs*, ("dwellers in the mountains,") who, with kindred

families, the Utes, Pi-utes, and others, from time immemorial held possession of its plains and rocky fastnesses until the advent of the white man less than half a century ago. Originally the Territory embraced a much larger region than now: it extended east and west from the Rockies to the Sierras, and north and south almost indefinitely, until, in process of time and through the rapid development of mineral resources, the "Silver State" was carved out bodily from the western half. Colorado took something from the eastern border, Wyoming absorbed a square corner in the north-east, while, on the north and south, Idaho and Arizona assisted in circumscribing the Territory to very reasonable limits. It now occupies five degrees each of north latitude and west longitude, lying between parallels 37 and 42, and meridians 109 and 114, west of the Missouri River 1,000 miles, east of the Pacific Ocean 800. Its general length from north to south is 350 miles, its breadth east and west 260 miles. With an area of 84,476 square miles, it compares, as to size, very favorably with adjacent States and Territories. Lying in the very midst of our great western domain, and surrounded by regions of untold mineral and other wealth, Utah promises to become more and more a center of the greatest business activity.

Extending north and south through almost the entire length of the Territory, like a huge spine, is the Wahsatch range of mountains, some of whose summits rise 13,000 feet above the sea-level, and are clad with perpetual snows. The precipitous sides of these bold heights are here and there furrowed and broken by deep cañons and rugged passes, down which rush impetuous torrents pouring their ever-cold waters on the plains below. Eastward and westward of this central chain extend rugged spurs, among which are found level basins and narrow valleys of great natural fertility, whose meadows furnish abundance of succulent food for domestic animals, or under ordinary tillage can be made to yield man a comfortable subsistence.

This range of mountains also divides the Territory into two distinct sections, whose waters, though springing from the same heights, find destinations extremely different. On the east the Green and Grand Rivers, with their numerous tributaries, combine in the Colorado, which, after a tortuous course of 500 miles down a narrow cañon, whose vertical and almost

unbroken walls are 1,200 feet or more in depth, and through shifting sands for many miles in its lower extent, at last finds outlet in the Gulf of California. In the extreme south-west of the Territory the Wahsatch Mountains sweep around in an immense semicircle toward the Sierra Nevadas, forming the great interior basin of America, in elevation from 4,000 to 6,000 feet above the sea-level, and in its vast area including nearly all of Nevada and the western half of Utah. Within this basin, and in the north-western corner of the Territory, is Great Salt Lake, 75 miles in length, 30 in width, and 4,200 feet above the sea. Its waters sink; or, rather, replenished perpetually by the Bear and Jordan Rivers and other streams, they are ever evaporating and leaving behind their heavy deposits of salt. In those transparent waters, so buoyant that the human body will not sink in them, there exists in solution 22 per cent. of this valuable mineral, withal making enough brine to preserve the pork of the nation. Neither fish nor vegetable can live in those saline depths, though both abound in the tributary mountain streams. Into this lake are for the most part finally gathered the streams of the western section of Utah, almost the only exception being the Sevier River far toward the south, and the waters of this sluggish stream finally sink in a lake of the same name.

To the southward of this American Dead Sea, some 35 miles, lies the beautiful Utah Lake, a body of fresh water 35 miles in length, finding outlet into Great Salt Lake through the Jordan River. Skirting the eastern border of the last-named lake, at the base of the Wahsatch range, and extending southward considerably beyond Utah Lake, is the most beautiful section of the whole Territory. It varies in width from one mile to thirty or more along the lakes, appearing as a broad expanse of meadows and green fields, with here and there orchards and thriving villages, but in places beside the Jordan narrowing down to a fruitful vale between overshadowing hills. These lands are exceedingly productive; all the ordinary grains, fruits, and vegetables are grown in abundance, albeit irrigation is in places required to perfect these harvests.

Along the Rio Virgin, in the extreme south, there is also a belt of fertile soil, where, in addition to the products named above, considerable quantities of cotton and sugar cane are

produced. Thus it appears that in this so-called "desert" about 150,000 acres of land have been already brought under successful cultivation.

But aside from the fertile sections named the greater part of the land would seem to be too barren for agricultural purposes. Sand, alkali, sage-brush, and cactus, amid burned and barren rocks, abound in the west and south, and, by the absence of any available means of irrigation, forbid all hope of future productiveness. On the mountains and rugged slopes, however, may be found a scanty growth of "bunch grass" and other herbage, contributing somewhat to the sustenance of mountain sheep and deer, or the ordinary live-stock turned loose to graze.

Timber for building purposes is not very abundant, nor yet very accessible. Along the lower streams grow the willow, cotton-wood, and alder in limited quantities, with here and there groves of ash and aspen. On the uplands and mountain sides some stunted cedars struggle for existence, while higher up, in gulches and cañons, are to be found considerable numbers of spruce and other coniferous trees. Some of this timber can be converted into lumber of average quality, but the greater part serves as material for log houses, fencing, and fuel. But stone fit for building purposes is abundant and within easy reach. Fine granite is quarried in Cottonwood Cañon, a score or so of miles south-east of Salt Lake City; beds of excellent marble, of limestone, also, and of clay suitable for brick-making, have been laid open in several places. *Adobes* (large sun-dried bricks) are much used in common buildings, and serve the purpose quite well. Coal deposits were discovered as early as 1863 by General Connor, and have since been found to exist in many parts of the Territory. These supply an abundance of excellent fuel at comparatively small cost.

Thus it will appear that, with a favorable climate, fruitful soil in large sections, and no great dearth of the other ordinary resources of civilized life, Utah is capable of giving comfortable support to quite a large population. But, while agricultural and other resources seem ample for this purpose, the great wealth of the Territory lies in its vast mineral deposits. In this regard the rank of Utah should not be placed lower

than third among all the States and Territories. The variety of these deposits is great, and the quantity of each almost inexhaustible. Reference has already been made to the abundance of salt and coal. Lead and copper ores in large bodies are found in the west; iron exists in immense quantities in the south-west, and cheaper transportation only is needed to render these mines very valuable; sulphur is plentiful; bismuth and cinnabar are found in places; alum, borax, and gypsum exist in considerable quantities in various sections of the Territory, while in the southern districts there are said to be immense beds of paraffine. But especially valuable are the mines of gold and silver. The existence of these precious metals was known in an early day, and the discovery and location of certain mines was made in 1862–63 by General E. B. Connor, then in command at Fort Douglass, near Salt Lake City. The real development of these resources, however, did not begin till 1870. Since then it has steadily advanced, until now there are to be found all over the Territory mines that yield good returns in bullion, both of gold and silver. These mines are about 1,000 in number, and more than 50 mining districts have already been organized. Up to 1875 they had yielded, of gold $1,547,292, and of silver $15,925,485. Since then the annual product of these metals has ranged from six to ten millions of dollars, and year by year shows a marked increase. Discoveries of new and valuable mines are being constantly made, and in the development of these resources Utah has promise of untold future wealth.

Population and History.

In the census returns of 1880 the population of Utah is put down at 143,906, showing an increase of 57,120 in ten years. Since the last census was taken there has been a further increase of 6,000 or more, making the present population about 150,000. Of this number there are some 1,200 Indians, 500 Chinese, and 150 colored people. Divided on a religious basis, about 135,000 of these people are Mormons, and the balance are indiscriminately known as "Gentiles." Neighboring States and Territories have also a Mormon population of some 70,000, enough to hold the "balance of power" in any close election, and this fact must be taken into account, as of

course it will be by the politicians, as an important element in the problem under discussion.

But before proceeding to examine in detail the history of the Utah "saints," and the grave questions whose rise they have occasioned, attention must be called to the several volumes designated at the beginning of this article.

First among these stands the "Life and Confessions of John D. Lee," an ordinary 8vo volume of 390 pages, published by Bryan, Brand & Co., Saint Louis, Mo., in 1877. A considerable part of the book is an autobiography written by Lee while in prison, awaiting execution for participation in the Mountain Meadows Massacre. As such, it gives an inside view of Mormon history and institutions from 1838, the date of his conversion to that peculiar faith, down to within a short period of his death, March, 1877. Lee appears to have been a sincere, misguided fanatic, for thirty years and more a warm devotee of the Mormon Church, whose eyes were only too late opened to perceive some of its enormities. Doubtless he gives a tolerably correct history of the rise and progress of the Mormon faith, and unveils some of its mysteries. The remainder of the volume consists of Lee's written confession of his participation in the Mountain Meadows massacre, September 16, 1857, in which, with fifty-seven companions of like faith and fanaticism, he aided in the cold-blooded slaughter of one hundred and twenty defenseless emigrants, Captain Fancher's train, who had surrendered themselves to the promised protection of these miscreants! Following that is an account of the arrest, trial, conviction, and execution of John D. Lee, furnished by W. W. Bishop, Esq., of Pioche, Nevada, who served as Lee's confidential attorney, and unto whom were committed the "Life and Confessions" for publication. Mr. Bishop has done his work well; he has made a valuable contribution to the literature of this Mormon problem; his book is possessed of more than passing interest, and deserves careful reading by every intelligent man in America. Quotations relating to vital points will be made therefrom in the further progress of this article.

"The Fate of Madame La Tour: A Story of Great Salt Lake," by Mrs. A. G. Paddock, is a handsome 16mo volume of 352 pages, published by Fords, Howard & Hulbert, New York, 1881. It is a fresh, stirring book, in which facts are skillfully woven

together in a story "stranger than fiction," to the truth of which there are many living witnesses, both in Utah and out. In this thrilling tale of family history one gets something like a clear conception of the dreadful system of tyranny, avarice, lust, and revenge, carried on by Brigham Young and the Mormon priesthood, from that day in the early spring of 1847, when, at the head of a band of outlaws and fanatics, the "prophet" stood on the western shores of the Missouri River, and breathed curses and vengeance upon the people of the States left behind, down to that other day, in August, 1877, when, unwhipped of justice, "he died in his bed," and was buried with highest funeral honors by his deluded followers. Polygamy, with its combination of woes and broken hearts; "blood atonement" and its hapless victims; ostracism and violence for outsiders, with treason toward the Government of the United States—these are things portrayed with a master hand in this little volume. Mrs. Paddock has herself lived for years in Salt Lake City, and filled a prominent place among those "elect ladies" who have so often raised their protest against the crimes of that religious system by which they are surrounded. Not the least valuable part of her book is the "Appendix," giving an account of the mining and educational interests of the Territory, besides a multitude of other matters that ought to be generally known. To this the writer hereof is greatly indebted for some of the foregoing facts and figures.

Along with a former volume by the same author, "In the Toils," with "Tell it All," by Mrs. Stenhouse, and with Stenhouse's "Rocky Mountain Saints," "The Fate of Madame La Tour" must take its place as one of those providential books, which, like "Uncle Tom's Cabin," read by the multitude, help a nation in the solution of a great question.

Third in our list stands "The Utah Review," a 64-page, 8vo monthly, edited by Rev. Theophilus B. Hilton, A.M., President of our incipient Utah University, and published by H. P. Palmerston & Co., Salt Lake City. Though the issue for August, 1881, is but the second number of Vol. I., the magazine gives early evidence of both skillful editorial management and permanent literary value. With its excellent list of able writers as contributors, and its impartial and fearless presentation of truth and bold exposure of Mormon practices, it cannot

fail to shed invaluable light on dark places both in Utah and elsewhere. Like all reformatory agencies now at work for the redemption of that unfortunate Territory from the curse of ignorance and superstition, it deserves the hearty encouragement and support of the outside "Gentile" world. As bearing especially on the question under consideration, particular attention must be called to Articles IV and V of the number, named, "The Mysteries of the Endowment House," and "Resolutions on Mormonism." Both are deserving of careful study, the former as an unvarnished account of the revolting rites and dreadful oaths by which the "Saints" are introduced to Mormon mysteries, and the latter as a bold expression of opinion on the part of the Methodist ministry of Utah regarding the system whose fruits they constantly behold.

Something of Mormon history, derived from these several volumes and from other sources, may, perhaps, here be introduced with profit. It should first be premised that herein there is not the most perfect agreement among historians; but this detracts little from the interest of the matter itself. According to one account, Joseph Smith, the founder of the Mormon faith, was a prophet first called of God at Manchester, Ontario County, N. Y., in 1820, unto whom various revelations were made by means of angels at sundry times thereafter, setting forth that all the religious sects and denominations were utterly at fault, that a new dispensation was to be inaugurated by him, and that he was commissioned to make a translation of certain sacred records—the Book of Mormon—from a bundle of golden plates, written over with ancient hieroglyphics and hidden in a stone chest on a hill-side in his neighborhood. This translation he is said to have made, and the resultant volume was published in 1830. It is also claimed that the curious golden plates were seen by some eleven witnesses, who gave certificates to that effect, and that their genuineness having been thus established, the plates were returned to the care of an angel, who doubtless still has them in possession, as no one has since beheld them. Then followed the organization of the "Church of Jesus Christ of Latter-Day Saints" in Seneca County, N. Y., April 6, 1830, the forming of settlements in Ohio and in Jackson County, Mo., in 1831, the building and dedication of a temple at Kirtland, O., in

1836, the persecution and driving out of the "saints" by cruel mobs both from Ohio and Missouri in the years 1838–39, the founding of Nauvoo in Illinois, the building of another temple, the renewed persecution, the slaughter of Joseph Smith in Carthage jail, and the final dispersion of the "saints" in 1846 from the city they had built—these are items of early history as given by Mormon writers. (See Mormon "Catechism for Children," pp. 73–79.) John D. Lee, to the day of his death an ardent admirer of Smith and his doctrines, had firm faith in the correctness of this account, and takes particular pains to proclaim the moral integrity and lofty character of the founder of Mormonism, though heartily repudiating the deeds of Brigham Young, his unworthy successor. ("Life of John D. Lee," pp. 75 and 162.)

But take another account. It is an extract from a speech by Judge Cradlebaugh before the U. S. Congress in 1863, and furnished by Mr. Bishop in his "Introduction to the Life of Lee." Judge C. says:

Mormonism is in part a conglomeration of illy cemented creeds from other religions, and in part founded upon the eccentric production of one Spaulding, who, having failed as a preacher and shopkeeper, undertook to write a historic novel. He had a smattering of biblical knowledge, and chose for his subject the "history of the lost tribes of Israel." The whole was supposed to be communicated by the Indians, and the last of the series was named Mormon, representing that he had buried the book. It was a dull, tedious interminable volume, marked by ignorance and folly. The book was so flat, stupid, and insipid, that no publisher could be induced to bring it before the world. Poor Spaulding at length went to his grave, and the manuscript remained a neglected roll in the possession of his widow.

Then arose Joe Smith, more ready to live by his wits than by the labor of his hands. Smith had, early in life, manifested a turn for pious frauds. He had figured in several wrestling matches with the devil, and had been conspicuous in giving in eventful experiences in religion at certain revivals. He announced that he had dug up the Book of Mormon, which taught the true religion; this was none other than poor Spaulding's manuscript which he had purloined from the widow. In his hands the manuscript became the basis of Mormonism. Smith became a prophet; the founder of a religious sect; the president of a swindling bank; the builder of the city of Nauvoo and mayor of the city; general of the "armies of Israel;" candidate for President of the United States, and finally a martyr, as the "saints" chose to call him. But the truth is that his villainies,

together with the villainies of his followers, brought down upon him the just vengeance of the people of Illinois and Missouri, and his career was brought to an end by his being shot while confined in jail at Carthage. It was unfortunate that such was his end, for his followers raised the old cry of martyrdom and persecution, and, as always, "the blood of the martyr was the seed of the Church."

As to the disparity of these perhaps *ex parte* accounts of the rise of Mormonism little need here be said; but, judged by its fruits in the light of its own history, and from the testimony of some of its devotees—judged also by its literature and pretended revelations—there can remain no doubt that it has been left for the nineteenth century and the most Christian of nations to develop one of the most monstrous systems of imposture ever born of Satanic cunning, or accepted by credulous man. Take, for instance, the statements of Lee himself, as he gives some account of matters in Missouri and at Nauvoo prior to and after the death of Smith. Robbery, murder and more venial offenses committed by the "saints" were things confessedly common. Says Lee, on page 72:

> The Mormons made an attack on Gallatin one night, and carried off much plunder. I was not there with them, but I talked often with those that were, and learned all the facts about it. The town was burned down, and everything of value, including the goods in two stores, was carried off by the Mormons. I often escaped being present with the troops on their thieving expeditions by loaning my horses and arms to others who liked that kind of work better than I did. . . Men stole simply for the love of stealing. Such inexcusable acts of lawlessness had the effect to arouse every Gentile in the three counties of Caldwell, Carroll, and Daviess, as well as to bring swarms of armed Gentiles from other localities.

On pages 90–91 Lee also bewails the dishonesty of the people among whom his lot had fallen, and again, on page 168, takes occasion to denounce the "cattle-stealing" practiced by the "saints." He moreover furnishes a detailed account of several murders committed in and about Nauvoo by sanction of the Church authorities and through their agents, (pp. 157–160,) from which it clearly appears that this was a common method of disposing of persons obnoxious to the "saints," or whose property was a *desideratum* for sacred (?) uses, and could not otherwise be obtained. True, Lee does not lay the respon-

sibility for these crimes upon Joseph Smith, or the doctrines of his Church; he endeavors to exculpate both; but at the same time makes it manifest, in the simplicity of his narrative, that these things were done under full cognizance of the Church authorities, by subordinates organized under Church direction, receiving the full sanction of Brigham Young, Smith's successor, and used for the benefit of the "Kingdom" by those who assumed its leadership. Allowing, as we must, that there were then, as ever since, many honest and sincere, but misguided, people drawn into this gigantic delusion, who were indeed disposed to a religious life, and would not soil their hands with theft or murder; still, no other safe conclusion can be reached than that which places them in a hopeless minority, and brands the system into whose mazes they had been drawn as one of monstrous infamy and ill-concealed crime.

Moreover, the questionable practices in which Smith and his early coadjutors, together with Lee himself, confessedly indulged, the profanity, petty deceits, trickery, and escapades in their attempts to practice "celestial marriage," seem utterly discreditable to any set of religious teachers, especially those who lay claim to such superior sanctity and direct communion with God. The perusal of chapter xiv of John D. Lee's life, and chapter v of Mrs. Paddock's book, will serve to convince any impartial reader as to the validity of this position. If reliable history is to be at all credited, and if the statements of living witnesses of known integrity are of any value, it cannot seem at all strange that "persecution" should have risen against the Nauvoo "saints," and that their unfortunate neighbors should have aided their exit from the commonwealth of Illinois. Some further reference to history will scarcely serve to dissipate this conclusion.

Every great movement has its literature, and this in most cases furnishes a basis for a correct judgment of its intrinsic character. The literature of Mormonism, taken as an entirety, from the Book of Mormon down to the latest issue of the "Deseret News," may be candidly pronounced almost beneath criticism, either on account of intrinsic weakness or a manifest perversion of truth. In the whole range of English literature there can scarce be found a more dreary, insipid, and tiresome

volume than the book which Mormonism puts on a par with the sacred Scriptures. Its bald plagiarism and persistent nonsense consign it to a place far beneath the most absurd of the ancient Apocryphal books. Take the catalogue of other Mormon publications; examine "Doctrines and Covenants," by Joseph Smith; "The Voice of Warning," by Parley P. Pratt; "Catechism for Children," by John Jaques; "The Women of the Bible," "The Pearl of Great Price," and others in the same line, and the conclusion is irresistible that there must be a fearful dearth of literary provender to occasion any feeding on such unpalatable material. It is inconceivable that any but the most ignorant could relish such mental aliment; and, indeed, it is matter of observation that the masses of the Mormon people, confined as they are to such literature, read almost nothing at all, nor do they generally have any other than an indistinct and greatly distorted conception of the real progress of events in the outside world. Their books are for the most part filled with perversions of history and Scripture, and their newspapers with scurrilous misrepresentations of all Christendom, and loud denunciation of those who do not favor their peculiar system. In saying this the writer speaks advisedly, having made a somewhat extended examination of these matters.

Moreover. the prophecies and revelations of Joseph Smith, pretentious as they are, when compared with those lofty flights of prophetic vision recorded in the recognized Word of God, bespeak an origin in the diseased fancies of an arrant impostor, and at once proclaim themselves, not only unworthy of the Deity, but beneath the lowest grades of human genius.

And here it may be asked: How is it possible that such a movement should have gained such success unless, indeed, it were inspired of God? The answer is ready: Mere success does not itself prove a divine origin. Some of the most shameless systems of sin and corruption have had marvelous success. Both in creed and progress Mormonism finds a strong parallel in the religion of Mohammed. Human ignorance and folly are its foundations and prolific soil; promises of an earthly inheritance, ease and riches, and the gratification of a sensuous nature, are its alluring hopes; and from the unenlightened and disaffected of Christian denominations, and the lawless and fanatical in general, it draws its recruits. It is

noticeable that Mormonism has never made any marked effort for the conversion of the heathen nations; it has been content to take all the refuse of the so-called "Christian sects," and, like all such movements, has fed largely on distractions caused among the weak-minded of other faiths. Were it not for ignorance, lust, and deceit, the whole system would fall in a day.

But leaving for the present this phase of the question, let us a little further pursue the thread of history. Dispersed from Nauvoo and scattered along the streams of Iowa in the winter of 1846, the "saints" next sought a refuge far beyond the confines of modern civilization. Brigham Young and a vanguard of adventurers set out for the Far West in the spring of 1847, and on the 24th day of July reached the beautiful valley lying at the western base of the Wahsatch Mountains in Utah, and at once laid the foundations of Great Salt Lake City—the future Zion of the "saints." Accordingly, all that vast territory lying between the Rocky Mountains and the Pacific Ocean was claimed as the Mormon "inheritance from the Lord," and "by the right of discovery," although thousands of emigrants had passed through it on their way to Oregon as early as 1841–42, and the region had been explored by Colonel Fremont in 1843. In 1848 began to roll in the tide of Mormon immigration which has continued with little interruption for more than thirty years. March 18, 1849, the "saints" assembled in convention and solemnly organized "The Free and Independent State of Deseret," whose boundaries embraced California, Nevada, and several contiguous Territories, which "State" they have ever since been anxious to have admitted into the Union. Congress, however, in 1850, organized the "Territory of Utah," reserving to itself the right to diminish its dimensions, which has since been several times done, but so far regarded the claims of "President" Young as to appoint him governor. This office he held in name till 1858, but in fact till the day of his death, as far as governing the Territory was concerned. Meantime immigration kept pouring in. Mormon elders and agents were sent in great numbers to the several States and to Canada, and as well to European nations. Their converts were summoned to gather to "Zion," the land of rest, safety, prosperity, and peace; the highest blessings were promised those who would go; the deepest curses and

blackest woes denounced on the nations left behind. So multitudes of sincere but misguided people, the dupes of a cunning priesthood, left their homes and endured incredible hardships to reach Utah, only to discover too late that they had been led by vain hopes.

So numerous did this population become in ten years that when, in 1857, the United States Government proposed to extend its judicial power over the Territory, the federal judge was resisted and driven out with violence; other officers were also expelled, and insurrection was raised in Utah. Young was superseded as governor by Alfred Cumming, and an army was sent to quell the rebellion. In September of that year occurred the Mountain Meadows Massacre, undoubtedly instigated by the Mormon leaders. The army was checked in its advance, its supply-trains were cut off, nor was peace restored till late in 1858, when a sort of compromise was effected; the United States troops were *permitted* to enter Salt Lake City, Fort Douglass was established on the heights above it, and representatives of the government were accorded a show of respect. Yet the Federal judges found themselves powerless to bring any Mormon offender to justice; as, from the beginning, persons obnoxious to the Church were dealt with by "the Danites" and their property confiscated; polygamy was enjoined upon all, and forced upon the unwilling by threats of excommunication; scores of victims fell by the hands of Young's "Destroying Angels," while their murderers were shielded and honored by the Church. Governor J. W. Dawson, appointed in 1860, was insulted, beaten, and abused, and driven from the Territory by order of Brigham Young; in 1866, Dr. J. K. Robinson, a Christian gentleman, was by night decoyed from his home and brutally murdered within a few yards of his own door by agents of the Church; meantime minor outrages were being all the while visited upon obnoxious "Gentiles" and "apostates" who could not escape from the Territory; and, indeed, till 1870 neither of these classes was at all safe in Utah. There can be given no better portraiture of the state of affairs during those long years of crime and tyranny than that found in a petition to the United States Congress in 1872, presented by some of the noble ladies of Utah, at a time when it seemed likely that Brigham Young

would at last prevail in his long-cherished plan of securing the admission of the "State of Deseret" into the American Union. The petitioners say:

For more than twenty years, Utah, though a Territory of the United States, and, as such, nominally under the jurisdiction of Congress, has been in reality governed altogether by the Mormon priesthood. Let history tell the nature of their rule!

No more bloody despotism has disgraced the earth in modern times. Brigham Young, in the self-appointed character of God's vicegerent, has held the lives, liberty, and property of the people in his hands. Disobedience to him has been accounted a crime not to be atoned for except by blood. Nothing that the people possessed could be called their own except by his will. Not only were they required to pay into the Church treasury one tenth of all their property, but they were liable at any time to be ordered to give up their homes to the Prophet, and this order none dared disobey. Many of your petitioners have been robbed in this way in years past. . . . But these robberies are a little thing compared with other enormities perpetrated by the despotic rulers of this people in the name of religion. During all the years that their will has been law in Utah, no man's life, no woman's honor, has been safe, if either stood in their way. Never in this world will the history of their dark and bloody deeds be fully written; for the victims and witnesses of many a tragedy are hidden together in the grave.*

But within ten years past there has been some change for the better. In 1870 the great transcontinental railway entered the dominions of the "prophet;" the mines were opened, and a tide of "Gentile" population began to pour in; religious and educational enterprises were inaugurated by Christian denominations, and the Mormon leaders were compelled to give up some of their favorite methods of government. The Poland Bill was passed by Congress in 1874, making it possible to sustain the Federal courts, and to some extent secure the ends of justice. There have been a few convictions for notorious crimes such as that of John D. Lee, already mentioned, and of Reynolds and Miles for polygamy in 1877–79, and some fear has been inspired thereby in other criminals. The lives and property of "Gentiles" and "Apostates" are comparatively safe throughout the territory.

But, after all, there has simply been an enforced change of methods, and none at all of principles in the Mormon system.

* "Madame La Tour," pp. 337–38.

Its devotees are as completely as ever subservient to the priesthood; elections are a farce; female suffrage has been in vogue since 1870, and hundreds of unnaturalized foreigners regularly vote as the Church directs; term after term Geo. Q. Cannon, himself a known polygamist, and not an American citizen, is re-elected Delegate to Congress. The Legislature consists of thirty-nine Mormon high-priests, thirty-six of whom are in polygamy, and whose tenure of office seems life-long; aside from the Governor, Secretary, and three judges appointed by the President of the United States, all the territorial officers are Mormons, and these, with the Legislature, do all in their power to extend the Mormon system and discourage all others. Juries are uniformly "packed," and it is next to impossible to convict any Mormon of crime, no matter how clear may be the evidence of guilt. Of these things there is not wanting abundance of documentary proof, and herewith is submitted (in part) the testimony of the Methodist Episcopal Mission Conference of Utah, held at Ogden, July 9, 1881. It is worthy of most careful consideration as a clear and truthful statement of the present *status* and aims of Mormonism. Many pages to the same effect could be furnished from other reliable sources:

The rapid growth of Mormonism in Utah is alarming. It is steadily increasing, mainly through immigration. A large number of missionaries have been sent this year to different parts of the world to preach the doctrine of Mormonism. The Book of Mormon is not only printed in English, but in Welsh, Polynesian, Italian, Danish, French, and German. Neither the death of Brigham Young, the building of railways, the increase of Gentile population, nor the Supreme Court, has effected the destruction or checked polygamy and kindred crimes under Mormon control. Mormonism absolutely controls Utah. Nearly all territorial offices are held by polygamists. Mormonism holds the balance of power in Idaho and Arizona, and menaces Colorado, New Mexico, Wyoming, and Montana. . . . The leaders of Mormonism, the great apostles of lust, are preaching the doctrine of polygamy throughout the Territory with renewed vigor. Mormonism is hostile to our institutions and disloyal to our government, declaring, by its former President, Brigham Young, that the politico-ecclesiastical government of the Mormon Church "circumscribes the governments of this world;" and again declaring, by the chief of its twelve apostles, "that all other governments are unauthorized and illegal, while any people attempting to govern themselves by laws of their own making, and officers of their own appointing, are in direct rebellion against the

kingdom of God." Mormonism nullifies the laws of the land, controls elections, and protects its followers in the commission of the most heinous crimes. Mormonism creates saints and prophets out of thieves and murderers; and clothes with a halo of sanctity perjury and deeds of villainy.*

There might also be given many pages of authentic history and incidents in support of these damaging statements; but the reader is referred to the several volumes named in this article, and to others within easy reach, for full proof of the assertion. Meantime some attention must be given to another phase of the subject, and to certain possible remedies for the evils complained of.

Creeds and Institutions.

Mormonism has its creeds, written and unwritten, and these demand some, though brief, consideration. That there may be no just charge of an *ex parte* statement, the "Articles of Faith," as drawn up by "Joseph the Seer," are herewith given:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression. We believe that, through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. We believe that a man must be called of God by prophecy, and by laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof. We believe in the same organization that existed in the primitive Church, viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc. We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory. We claim the privilege

* "Utah Review," page 58.

of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things. JOSEPH SMITH.*

These go for what they are worth; but they manifestly omit several of the cardinal principles of Mormonism—foundation-stones, deprived of which the system must soon cease to be what it is. Gathered from sermons, teachings, and practices, they seem to be these:

1. *Obedience to the Priesthood.*—This is an absolute requirement, and extends to all interests, temporal as well as spiritual. Religious and political freedom is a thing unknown in the Mormon Church; its 200,000 adherents are under oath not only to *vote*, but to commit any *crime* under direction of the holy (?) priesthood. So extensive are the ramifications of this order, so complete is its espionage, and so absolute its sway, that its dupes dare not disobey, or do so only in fear of the deepest damnation. (See the "Endowment Oaths," "Utah Rev.," p. 55, and "Madame La Tour," p. 335.

2. *Treason to the Government.*—From the first, Mormon children and converts have been taught to despise and reject the authority of the United States Government. It has ever been the purpose of the Mormon leaders to set up an "earthly kingdom," and establish within our territories an independent sovereignty. Thus far it has been through lack of power, and not of will, that the purpose has not been accomplished. One needs not to be long in any Mormon community, listen to their sermons and conversation, or examine their history, to become convinced of this. (See "John D. Lee," pp. 160, 161.)

3. "*Blood Atonement.*"—In other words, the deliberate murder of all obnoxious persons under pretense of saving their souls! This doctrine was for years taught by Brigham Young, Heber C. Kimball, Geo. Q. Cannon, and others, and practiced

* "Times and Seasons," vol. iii, p. 709.

for nearly twenty years. Were it possible, the Mormon leaders would rid Utah of every "Gentile" and "apostate" within a month by this or other similar means. For the theory and practice of this doctrine reference is made to John D. Lee, pp. 16–18, and 278–287; and "Madame La Tour," p. 305.

4. *Polygamy, or "Celestial Marriage."*—Carried on secretly at Nauvoo, but publicly proclaimed in 1852, and steadily practiced ever since. It is admitted to be an *essential* of the Mormon creed, and is persistently taught and practiced in open defiance of United States law. Though it is claimed that only a small per centage of the people are actually in "plurality," yet the number is greatly increasing each year, and the entire body of good (?) Mormons uphold the practice. ("Madame La Tour," p. 324.)

Remedies.

If these things be true—and any amount of reliable testimony can be had on that point—there arises the momentous question: "*What is to be done about it?*"

No doubt many well-meaning people would recommend "letting alone" as the readiest solution of the difficulty; doubtless that would be eminently satisfactory to the Mormon leaders; but unfortunately for the nation it is one of those chronic and troublesome cases which stubbornly refuse to be "let alone." It must be met sooner or later, and perhaps the sooner the better. True, the difficulty and delicacy of the case are greatly increased by the fact that in some sense it is a religious question, and as such impinges closely on the matter of religious liberty and rights of conscience, always, and under few limitations, guaranteed by the Constitution. But the essential doctrines—the *unwritten* creed of Mormonism—are so repulsive to well-ordered human society, and so inimical to the very existence of national life, as to lie far beyond the bounds of religious toleration, and by revolting practice to place themselves within the category of monstrous crimes against the state, only to be dealt with by condign punishment. With no disposition to persecute any form of religious belief as such, still the decency of the nation demands that the vile practices of this abnormal system should cease, and its crimes be punished. But the curative process may be very slow; however, some possible remedies are suggested for consideration.

1. *The Enlightenment of Public Sentiment.*—Why is it that the "Mormon Question" has thus far received so little serious attention, or been almost ignored? Simply because the American people have not been brought face to face with the facts, and have considered the matter as too remote for anxious attention. That great agency in forming popular sentiment, the secular press, has, for the most part, been either indifferent, contemptuous, or apologetic, and thus served to minify the importance of a subject which it has little understood. So for years our country has been disgraced by a rapidly growing polygamous sect in one of its fairest Territories, by a polygamous delegate in Congress, and by a polygamous power able by some means to largely prevent repressive legislation.

By pulpit and press, and every other legitimate means, public sentiment needs to be enlightened, quickened, and aroused on this grave subject; then Congress will feel the pressure, and Presidents and statesmen, loyal citizens and suffering women, will no longer plead in vain for vigorous measures of relief. As tending to the attainment of this object must be hailed with satisfaction the gathering protests of various religious bodies, and the appointment of able commissions to promote this desirable end. The recent action of the New York East Conference, in this line, is a notable instance of the inauguration of this movement in the Methodist Episcopal Church. Others are also moving, and this is a hopeful indication of public awakening.

2. *Congressional Action.*—Doubtless, our eminent jurists could suggest many ways in which this would be of advantage to Utah; but chief of all must be named *disfranchisement of all polygamists.* "Heroic treatment," undoubtedly, but apparently the only remedy for a most aggravated case. It is one of those suggested by President Hayes in his final message to Congress. Said he: "If deemed best to continue the existing form of local government, I recommend that the right to *vote* and *sit on juries* in the Territory of Utah be confined to those who neither *practice* nor *uphold polygamy.*" Said the lamented President Garfield in his inaugural: "In my judgment it is the duty of Congress, while respecting to the utmost the conscientious convictions and religious scruples of every citizen, to prohibit within its jurisdiction all criminal

practices, especially of that class which destroy the family relation and endanger social order; nor can any ecclesiastical organization be safely permitted to usurp in the smallest degree the functions and powers of the National Government." Disfranchisement, though severe, seems the only means by which a treasonable priesthood can be prevented from using all the political machinery of the Territory to pervert the ends of good government, and exclusion from the jury-box the only method of securing the ends of justice. Membership in the Mormon Church should be considered *prima facie* evidence of disqualification to vote or serve as jurors.

With this accomplished there would be some opportunity for the "Gentile" population to secure the benefits of a representative form of government, and frame and execute a system of laws in harmony with the United States Constitution and Statutes. But efficient and immediate as this remedy might be, there is perhaps but the least ground to hope for its application, unless forced upon the country by the Mormon power itself in its overweening arrogance. The United States Government is proverbially slow in the use of severity, and probably will wait until compelled to act in self-defense. Doubtless, advancing civilization will do much to hasten the crisis; Mormonism cannot long endure the light of an enlightened Christian age, and the time must come when the people of the republic will no longer allow their government to be trifled with, and its laws defiantly trampled under foot.

3. *Education.*—And this in all its departments, secular and religious, and most of all in the preaching of a holy law and a pure Gospel. Ignorance is the prolific soil into which Mormonism and kindred systems of darkness strike deep their roots, and thence draw life and power. There can be little question that the masses of the Mormon people are disposed to lead honest, peaceable lives as loyal citizens of a free country. Once emancipated from dense ignorance and from slavish subserviency to a cunning priesthood, and they would be no longer a disgrace to themselves or the country whose benefits they enjoy. Give them and their children the advantages of a decent education; teach them the full import of American citizenship, liberty of conscience, and amenability to civil law, and their emancipation must follow. Nowhere in the nation is there

greater need of governmental aid and supervision of the school system. To accomplish any thing in this line, public education must be taken from the control of the priesthood and placed in charge of loyal teachers under supervision of honest and judicious superintendents, and attendance at the public schools be made compulsory. Awaiting congressional action in this direction, the Christian denominations can do no better thing than to thoroughly re-enforce and liberally sustain their educational and missionary enterprises already inaugurated in the Territory. Contending with a system more intolerant of true Christianity than any system of pagan lands, that heroic band of missionaries and teachers are deserving of the deepest sympathy and heartiest support. Their work has already been greatly owned of God, and now gives promise of even grander success. The younger generation of Mormons seem to be rapidly breaking away from the grotesque superstitions and repulsive doctrines of the system; for them Christian education must prove invaluable, and through them a noble and honorable future be assured to Utah. Along these lines of treatment, it would seem, we must look for a final, though perhaps tardy, solution of the problem; and so, under the hand of eternal Beneficence, shall at length be secured in this Territory of mighty resources both liberty of conscience and obedience to law.

Art. II.—OUR METHODIST LOCAL PREACHERS.

It is not necessary to remind any reader of the Quarterly that local preachers have done a great work in the founding and upbuilding of Methodism. There is no disposition to stint the honors that are paid to the devoted and heroic men who carried American Methodism through the Revolution and founded more than half of our earlier classes and societies both East and West. And yet there is probably more dissatisfaction with this than with any other feature of the present Methodism; and the dissatisfaction is felt as impressively by the local preachers as by the rest of us. The object of this paper is to review the facts and provoke study of the situation. The time has gone by when this part of our history needed vindication;

but historical honors help us very little in dealing with a piece of Church machinery. We are left, after all laudation or apotheosis, with the practical problem of our day unsolved or unsatisfactorily solved. There are, in all Methodism, more than 89,000 local preachers, while the aggregate number of itinerant ministers is only about 42,500; that is to say, more than half of the Methodists authorized to preach the Gospel are local preachers. There is apparently, also, a presumption to be recognized that we have inadequate room for both arms of the ministry. Of the 42,500 itinerant ministers, a large number are without appointments, and at least two thirds of such ministers are physically able to preach. The annual sessions of Conferences show us each year that, both at home and abroad, we have "more pegs than holes," more qualified itinerants than places for itinerants. If we turn to the local preachers, we have to become familiar with the complaint that these preachers have no work, or insufficient work. Respecting the itinerant ministry, we may, perhaps, more or less confidently believe that the overcrowding of Conferences is only a temporary and self-correcting evil, or no evil at all. The power to select the best ten out of a hundred would always be regarded by a good organizer as an excellent thing; and if such selection obtains in the admission of young men to Conferences the work may gain by the necessary rejection of candidates. But as to the local preachers we have no similar consolations. It cannot be altogether wholesome to have a large body of merely honorary preachers. If half of the 89,000 men in the ranks of the local preachers are without work suited to their calling, they must be more or less a burdensome camp-following rather than a fighting force. If we have twice too many local preachers, the fact ought to be made so conspicuous as to check the licensing of new men by the quarterly or district conferences. No doubt, too, if the overplus were made clear, a large part of those who are now local preachers would cheerfully retire. To the practical mind it seems desirable that we should have either more work for local preachers or fewer local preachers. The process of selection which we apply to the candidates for Annual Conference membership might, if there were easier means of applying it, give us a better local ministry. The effort to find fit work for our local preachers might

yield happier results by multiplying our churches and members with greater rapidity. It is probable that both things need to be done. It is almost certain that too many men are licensed to preach; it is quite clear that the work of local preachers could be considerably enlarged.

To consider the situation successfully, we ought to take account of the three classes of local preachers. We have, first, the young men who are preparing for the stated ministry, and who use the local rank as a vestibule to the Annual Conference. These men are only nominally local preachers. That is to say, we have no occasion to consider them in connection with the problem except as yielding a certain proportion of rejected candidates who are thrown back upon the local rank and remain there. In our day, a young man who is licensed to preach knows, and those who license him know, whether or not he is a candidate for the Annual Conference. When he is a candidate for "promotion" his temporary presence in the local division may confer honor upon that division, but it does not raise any questions that concern the body of local preachers unless he is rejected by the Annual Conference. But this exception has a certain importance. The rejected candidate almost invariably remains a local preacher, and his rejection into that rank doubtless impairs the reputation of the local preachers. The local ministry becomes at once the Botany Bay of men who fail to obtain membership in the Annual Conferences. The number of the men of this section of the local ministry, whom we may call licentiates, is not accurately known; but, in the present year, it is probably not far from 15,000 in all Methodism. It includes, of course, all the first year and second year probationers in the Conferences; for, until membership in the Conference is obtained, these men are liable to return to the local rank as rejected candidates. The number of this body of licentiates is important in the local-preacher problem only in view of possible failure as applicants for admission to Conferences. Probably, however, in all Methodism, from 2,000 to 2,500 of such candidates are annually added to the ranks of the local preachers. They did not set out to become local preachers; they were not licensed as additions to the body of local preachers; no consideration of the needs of the local Churches entered into their being licensed.

So far as this work of licensing falls upon quarterly conferences it is to a certain extent demoralizing; because the quarterly conferences are granting licenses as to which every question of the local wants is necessarily set aside. But the more important matter is that in this way the number of local preachers is continually increased by an indirection, and that many men who would not be licensed for local service are actually added to that service by licensing them for the itinerant service. It has to be remembered that, in this way, the local body of ministers grows large by a process whose numerical results cannot be foreseen or reduced by any General Conference action that leaves the licentiates to pass through this local-preacher class as a vestibule to the Conference, and to fall back upon it as a home for failures. Other aspects of this class of preachers may be considered at a later stage in our study.

A second section of the local preachers consists of *located* ministers. When a preacher ceases to be a member of an Annual Conference by his voluntary act he returns to the local-preacher class. We have now, in the Methodist Episcopal Church, made an advance upon this, and involuntary location has become the usage of the Church. As a means of securing efficient itinerants, this involuntary location is probably wise; but it adds a distinctly new ignominy to the local body that a man can be expelled into it from an Annual Conference. This is a clear case of Botany Bay. The voluntary locations heretofore in use were not always properly voluntary. The unsuccessful itinerant was informed by his presiding elder that the Conference had no place for him, and advised to ask for a location. He did not wish to retire; but he scarcely felt that he had an alternative. In many cases the locations have been, and will continue to be, purely voluntary, and the located ministers are among the brightest ornaments of local preacherdom. Of a section which the gifted and honored Abel Stevens has recently insisted upon joining, no one has a right to speak contemptuously. The leadings of Providence often take able and noble men out of the itineracy; and such men adorn the body which they join when they "take a location." On the other hand, the Conferences too often locate ministers who should be tried and expelled, and much more frequently locate men who have failed in the ministry and ought never to have

been in it. Not all the carelessness and thoughtless kindness which puts ineffective men into Conferences is atoned for by locating them after five or ten years of inefficient service; but this open door into the local ministry probably invites some of the carelessness and thoughtlessness. It were to be wished that the purgation were more thorough, but the local preachers cannot feel honored when they receive, along with some noble men, a considerable number of men who have failed in the ministry. The excellent located ministers are not numerous enough to shield the general body of local preachers from a species of odium as the receivers of rejected instruments. Nor is it a good answer to say that one may still be a good local preacher after he has failed in the Annual Conference. For to be a good local preacher one must be a good preacher, and good preachers are never "cornered" into location for lack of appointments seeking their services. In so far as the Conferences dump their failures into the local ministry they disparage and degrade that ministry. Here, too, we have a source of supply, from which we draw local preachers, which cannot be measured and which is not created to meet the wants of the local Church. Any attempt to curtail the numbers of men in the local rank must take account of this spilling over into it by the itinerant ministry. Such men become members of local Churches and often adorn and strengthen them; but their coming cannot be foreseen, and they are apt to fall into Churches already liberally supplied with lay preachers. The number of the located ministers in all Methodism cannot be accurately stated here; but it is, perhaps, safe to estimate that there are now 12,000 of them on the Church records. The number may be too small. The returns of our own Methodist Episcopal Church show that ninety men located in 1881. It is probably prudent to assume that there are 8,000 licentiates and 12,000 located ministers among the local preachers of all Methodism. That is to say, there are 20,000 of the total 89,000 who were made local preachers unintentionally and by inadvertence. They are added to the local body in the process of making up and revising the rolls of the itinerant bodies. Omitting all consideration of their quality, we are bound to recognize that this method of filling the local ranks is a considerable factor in our problem. For one fourth of the 89,000

the regular source of supply is not responsible. The quarterly conferences made itinerants, and this work has come back to them as a local ministry.

The third section of the local preachers is composed of men licensed for the service of the local Church. We state the matter *de jure* and not *de facto*. When a quarterly conference licenses a man to preach, it is presumed to want his services. When it asks for his ordination it is presumed to want his services as an elder or deacon. It is, doubtless, true that this presumption too often fails in the practice of quarterly conferences. The writer remembers very distinctly a first contact with an opposite theory, the theory that if A. thinks himself called to preach, a quarterly conference has no right to contradict him by refusing a license. From that self-stultifying doctrine there has grown up a custom under which men practically license themselves to preach the Gospel. The most forcible objection to this theory is that the licensing body pretends to exercise a candid and godly judgment, but, in fact, exercises no judgment of any kind whatever, and the license goes forth under false colors. Another untenable, though less culpable, theory is that the quarterly conference is not acting for its own Church in ordering a license to be issued, but for some hypothetical, ignorant, and uncritical people who may exist somewhere in the county or State. This generous impulse to furnish the poor and ignorant with poor and ignorant preaching would probably subside upon investigation, but it is still a very kindly feeling, and sometimes hits a great want. Its evil is that it adds in an indefinite way to the number of local preachers, and adds many men who prove to be burdensome to the Church. And whatever takes away from the licensing body the sense of doing this work for their own service must weaken their examination and promote a careless decision. The hypothetical poor people probably want local preachers of sturdy mental vigor as well as of sound piety, and a board of Church officers that licenses a man whom it would not wish to listen to probably has more egotism than the facts would ballast. Not to dwell upon unpleasant details, we pass to the general statement that for one reason or another the number of local preachers has been very carelessly multiplied by licensing boards, their fatal error lying in a belief that they

have only to say Yes to a man who claims a call to the ministry, or in the other belief, that very poor preachers are in great demand in some parts of the Lord's vineyard. It is a very singular perversion that the poor, to whom the Head of the Church preached the Gospel, should, in our day, be specially provided with poor preachers. Whatever may have been incidentally fit in some times and places, it is certain that, in our day, the local preachers should be the best and most gifted men in the Church; and a licensing body that drops the standard below that required in its own pulpit deliberately degrades the local ministry. In effect, this has been done, and a large per cent. of this third section is composed of men who ought never to have been put into the ranks. Such men do no work as preachers. They are ministers by brevet, and no duties are attached to the commissions which they hold. It might be an ungracious thing to estimate the number of men thus added by unwise licensing as a burden to the class called local preachers.

Besides careless licensing, migration has unduly enlarged this section at particular points. Local preachers who come into churches by letter do not come there in answer to any call for their services. So far as their licenses are concerned they are an importation without previous demand. This tends to the accumulation of licensed men in churches where they are not needed. The Metropolitan Church at Washington used to have its "twelve apostles," a body of worthy men six times too large for their sphere of usefulness. This migratory incident is important in its bearing upon the problem before us. It is one more way in which the supply is made to exceed the demand, an additional influence not under control of the local churches; for it has passed into the customary law of the Church, that a man once made a local preacher is always a local preacher, unless he is expelled from the Church or withdraws from it. Licensing boards are swift in giving commissions and slow in withdrawing them—we may almost say that they never withdraw them. This tenure of the local-preacher office is a question to be considered at a later stage of this discussion. Few need to be told that this third section has furnished us able, gifted, saintly men. Such examples as the late John Cottier of Brooklyn, and the living Edward Heffner

of Baltimore, or John Field of Philadelphia, may be mentioned without invidiousness as clear proofs that laymen may be powerful preachers and effective ministers. Indeed, it would be superfluous to prove in set terms the large value which the Church has gained, and is still gaining, through the services of men who never dreamed of entering the itineracy. It is safe to say that Pan-Methodism now has at least ten thousand such preachers, of whose eminent usefulness as preachers of the Gospel there is not the smallest doubt among those who know them.

This branch of our study would be incomplete if we omitted from the review that considerable body of members of Annual Conferences who are in fact local preachers. The class embraces the superannuates, supernumeraries, and official servants of the general Church. There are several thousand of them having no pastoral charges, and preaching the Gospel very effectively in the churches to which they are attached or those which they visit. The line between them and the local class is a technical one only; their ministerial work is the same as that of the licentiate, located, and lay preachers. They ought to be considered in this study because they partly supply the demand for extra-pastoral preaching. Some have thought that they fully meet the present demand for services which pastors cannot conveniently perform. And, if we consider broadly the evangelistic work of the Church, we shall have to take account of some hundreds of "elect ladies," who are effectively calling sinners to repentance. And as none of these ladies content themselves with occasional preaching, but are instant in season, their labors go some way toward supplying the lack which the local preacher exists to satisfy. Such, then, is the composition of the extra-pastoral body of Methodist preachers. If it is too large, the Church is responsible for the overplus, and it may be suggested that it has overgrown under a stimulating influence which is peculiarly Methodistic. In earlier days it was a great need of the Church that every tongue that could speak should be put to service. We began our training of converts by getting them to talk. We saw with delight the first buddings of gifts of speech. We encouraged talking about Christ quite as zealously as living Christ. We made a specialty of speaking and praying in public, and believed that

there could not possibly be too much of the "gift of gab." We worked so perseveringly on this line that we developed the tongue more rapidly than the character, and came to have a talking religion that made every thing ring in the church and on the camp-ground. It was a very proper kind of cultivation, but we probably overdid it. It was a matter of course that this zeal of ours should lead to the licensing of exhorters and local preachers without any reference to perceived demand. A certain grade of ability with the tongue seemed to earn a license to preach. This impulse has continued with us—will, it is to be hoped, always characterize us as a Church—but it is still true that the impulse needs to be checked by prudence and due attention to the sort of demand there may be for tongue service. The worthy man whom this impulse pushed into the ministry is probably in great demand to visit the sick and the poor, to teach in Sunday-school, and to lead in class. We have probably misled him by putting too much honor upon mere speech; preaching the Gospel is a great and necessary work, but there is much more of great and necessary work to which active and gifted young Christians should be trained. In these days, the man who can conduct a Sunday-school or push along a philanthropic enterprise is in greater demand than the man who can preach; in other words we are abundantly supplied with preachers and insufficiently supplied with teachers and leaders of philanthropic work. Even in evangelizing the neglected neighborhoods and classes, the Sunday-school teacher and business manager are quite as essential as the preacher. We cannot afford to bend all our talents to the service of the pulpit. We want a portion for the service of the sick, another portion for instruction, and others for various forms of charity. Many men who might have been useful in these departments have been lost to active service by being made honorary members of the overcrowded ministry. In the last score of years we have rapidly developed the teaching, managing, and philanthropic branches of lay work, and future progress in these departments will probably reduce the size of the column of men marching into the local ministry. This force is already appreciably affecting the annual number of new licenses granted in the thickly settled parts of the country. There are official boards who will license only those men who are candidates for the

Conferences; and in various ways a considerable pressure is employed to prevent the increase of local preachers, while the most potent of the living influences in the Church pushes the brightest young members into Sunday-school work.

The tendencies to which we have just referred have been most marked in the Northern States of this country. It is partly through the growth of these new branches of Church work that in the Methodist Episcopal Church the leading laymen are no longer exclusively the local preachers. Their position is not as it once was among us, and still is in other branches of Methodism—next to that of the preachers in charge. A group of laymen who do not have licenses to preach, but are hard workers in the church field—as teachers, managers, and philanthropists—now stands between the pastorate and the local preacher. A very significant proof of this may be noted in the composition of the delegations of laymen at the General and lay Conferences. Fifty years ago these delegations would have been composed in great measure of local preachers; now the lists of such delegations contain the names of very few local preachers. Another display of the same tendencies is seen in the relative weakening of the numerical strength of Methodist Episcopal local preacherdom. Our branch of Methodism has a smaller proportion of these preachers than others have. This at once appears when we note that with 1,717,567 members, we have only 12,323 local preachers; while all Methodism has 89,000 local preachers. We have one local preacher to each 140 members, while all Methodism has one local preacher for each 55 members. Extending this inquiry, we learn that the episcopal Methodisms have a smaller proportion of local ministers than the non-episcopal. Relatively to membership the non-episcopal branches have five times as many local preachers as the episcopal. In episcopal Methodisms there is one local preacher to 110 members; in non-episcopal Methodism, one to 22 members. Contrary to common belief, we find that the Methodist Episcopal Church, South, is in this respect on the same plane with our branch of Methodism. In that Church there is only one local preacher to each 144 members, a little below our own relative number. The proportion of local preachers in episcopal Methodism is carried up by the African Methodist Episcopal and the Methodist Episcopal

Zion Churches, which, according to the returns given in the "Methodist Year-Book" for this year, have a local preacher for each 51 members; and it is worth noticing that the Colored Methodist Episcopal Church of America has only one local preacher to each 162 members. The British Islands are the favorite haunts of the local preacher. About nine in ten of the British Methodist preachers are in the local ranks, and every twentieth member is licensed to preach. The English branches have held most firmly to the original tendencies and impulses of Methodism in regard to the lay ministry, and they have undoubtedly overdone the business of making local preachers. If they have not, it is certain that Methodism in this country has sadly erred in the other direction; for it has scarcely one sixth as many licensed ministers, (relative to membership) as have the British Methodists.

Confining our survey to American Episcopal Methodism, and chiefly to our own branch of it, we soon appreciate the importance of an approximately accurate estimate of the actual number of men in the third section—the lay preachers. The locations in our branch have for thirty years averaged nearly 100 per annum, and it is probable that 2,000 of these located ministers are still on the rolls as local preachers. The number of admissions on trial in the Annual Conferences for the last year is given as 1,694. During the same year 1,621 local preachers were employed as pastors, and three fourths of them were doubtless candidates for Annual Conferences. Assuming that four years is the average service of a local preacher before entering a conference on probation, there should be some 6,500 licentiates in our Church. Adding 2,000 located ministers, the total of 8,500 in the two first sections deducted from the grand total leaves us only 3,823 lay preachers. The writer does not believe that there are, however, so many as 3,823. Let us suppose that we had no lay preachers, what number of preachers should we have left after supplying the appointments? There are 347 appointments that are not to pastoral functions. There are 2,000 superannuate and supernumerary preachers. If then we had no lay ministry—none but Conference ministers, located ministers, and licentiates—we should apparently have a preaching force, after supplying stations, of nearly 11,000. But since 1,621 local preachers were filling appointments in 1881, there

would be left, after proper deduction, about 9,400 as the reserve force. The value of this estimate is the showing that the lay preachers constitute only about one fourth of the reserve ministerial force. It should be plain that the local preachers proper are not numerous enough in the two chief Methodisms of this country to be a great nuisance, and that if a local preacher is good for any thing whatever there are not too many of them. And yet, every well-informed Methodist is familiar with the fact that unemployed local preachers are abundant among us. Nor is there much doubt that the process of wasting away has for several years been at work upon the local preacher body. A very large proportion of the men on the lists are old men. A convention of local preachers does not show ten per cent. of young men; and very few young men are licensed except those who are candidates for the conferences. We are writing here of the Methodist Episcopal Church, and we may add that, if present tendencies continue to prevail for a score of years, there will be few local preachers except licentiates and located ministers. Perhaps the local preacher proper ought to pass away; if he ought not, if we cannot afford to lose him, then the Church has some serious work to do in this department of her duties.

The number of lay ministers in our Church has probably relatively declined gradually since about 1835. In 1838, the first year in which the General Minutes separately enumerate them fully, the number of members was 696,549, traveling preachers 3,332, and local preachers 5,792. Coming down forty-two years, to 1880, we must compare the totals of the two chief episcopal Methodisms with the foregoing figures. In 1880 the combined totals are: members 2,528,603; traveling preachers 15,503; local preachers 18,307. In 1838 we had one local preacher to each 103 members; in 1880 one to each 139 members. In 1838 the excess of local preachers over traveling preachers was 75 per cent. of the latter; in 1880 it was only 13 per cent. This may not be a fair comparison, but it is the only approximately just one that can be made over a long period. Confining the comparison to our own branch of Methodism, we find that the number of local preachers in 1850 exceeded the traveling preachers by 32 per cent. of the latter, whereas the excess in 1880 was only 2 per cent. In 1850 we

had a local preacher for each 127 members; in 1880 only one for each 139 members. These are the changes of thirty years. In 1859 we had a local preacher for each 124 members; and an addition of 14 per cent. to their number would make them as numerous as the local preachers. Coming down to 1870, we find an excess of local preachers over itinerants of 24 per cent., with 120 members to each local preacher. In 1877 the same excess is only 16, and a local preacher to each 133 members. In 1880 the excess had fallen to 2 per cent., with a local preacher to each 139 members. If we now had as many local preachers in proportion to members as in 1850 we should count 13,388 local preachers; and the same proportion relative to the itinerant ministry would give us 15,748. Taking the mean of the two comparative deficits, we have a relative loss of 2,093 local preachers in thirty years, or more than 14 per cent. The importance of these figures cannot be seen until we remember that the whole loss belongs to one of the three classes of the local ministry. The licentiates and the located ministers have probably quite kept up numerically with the growth of the denomination. The loss is in lay preachers; and of this class we probably have hardly half so many as we had in 1850 relative to itinerants and members.

The official interpretation put upon the action of the General Conference of 1876, ordering a course of study for local preachers, has undoubtedly accelerated the liquidation of the lay preachers. Unfortunately the General Conference did not define the application of the new law, and it was assumed that it applied to all local preachers not in orders. Under this interpretation quarterly and district conferences were instructed by presiding elders that no license could be renewed unless the candidate had passed in the course of study. Fortunately this instruction was not always, perhaps not generally, given at first, and it was not until 1880 that it provoked a strong protest. In November of that year the Bishops advised that the course of study be applied only to new men; but as the Discipline contains the old ruling, and is very properly regarded as the law-book of the Church, some old local preachers are each year retired under it. The absence of a definition in the act of the General Conference would seem to require a minimum interpretation, and that is now the administrative rule.

Custom in the Church—and custom is excellent law—makes a permanent tenure of the office of local preacher. New conditions ought, under the analogy of the course of study in Annual Conferences, to be applied only to new men. It is true that the course of study is simple; but men commonly resent what they deem injustice, and there were in 1876 many old local preachers who were very useful with very small gifts of study. Many of these have been retired unwisely; another class, mustered out by the maximum ruling, were never regretted. This unfortunate ruling has probably caused a decrease in the actual number of local preachers. In 1878 there were 426 more of them than in 1881, though we have 212,000 more members in 1881 than in 1878.

The history of the local preacher in this country discloses some interesting matters for meditation. In the days of Asbury he was a yoke-fellow of the itinerant; and Asbury got as much work from two local preachers as from one itinerant. Two hundred local ministers answered the demand for one hundred itinerants. The distinction between the two classes was not very marked. They were all ministers. In that day the local preacher was hardly recognized as a layman; and in some sections, notably in Maryland, he is still a minister in the eyes of the people and of the law. The law of the Methodist Episcopal Church preserves this history. Local and itinerant preachers are ordained in the same form, and on similar conditions of examination and election, to the offices of deacon and elder. Itinerants and local preachers stand side by side to be ordained; and after ordination, whatever may have been true before, the men in both classes are equally ministers of Jesus Christ. Eligibility to ordination effectively classifies local preachers in the ministry. The relegation of them to the ranks of laymen in electing delegates for the General Conference was a fruit of the new growth in our Church life, as well as a formal necessity, caused by the absence of the local men from the Annual Conferences. The Methodist Episcopal Church, South, makes an effort to secure the local ministers a separate standing in these elections; but the effort has produced no special results.

The local preacher's malady has been that he gradually ceased to be a minister and did not become a layman. The ministry on one side of him ceased to be circuit-riders and became

stationed pastors; the laymen, on the other side, developed teachers, leaders, and philanthropists. The Church, in its law, at least, left this middle man in possession of all his immunities and privileges, but his vocation as a fellow of the glorious company of circuit-riders lapsed into silence as the circuit-rider advanced to his new character as a pastor of a Church. In Asbury's time the local ministers were a reserve force of circuit-riders, or, rather, a regular part of the force. Our ministry has passed through a revolution which has left one half of it without regular occupation. The process is not quite finished; there are still circuits in which the local preacher takes his place on a "plan," as in the older days. But these "plans" give employment to very few of the thousands of local men. Another "plan," that of associations of local men, has taken the place of the old one in Baltimore and Philadelphia, and perhaps in some other sections; but this new departure has made little progress. We have educated the local preacher to do what he is told to do, and he is not at home in seeking to make a "plan" of his own. As he is called upon, he fills three functions: he is an evangelist, a supply, and a kind of assistant pastor. The latter function is not large; but it is conspicuously useful in special instances. A Brooklyn pastor recently left a large church in the pastoral care of his local preacher for four months, and had no reason to regret it. The pulpit had a "supply" from the editorial staff of the Church; and the pastor for the time being was an efficient, godly, and beloved local preacher belonging to the society. In other cases, the service of the ordained local preacher is a precious help to the pastors of large churches in the administration of the Lord's supper. We have very successful evangelists, of whom Thomas Harrison is a brilliant representative. But the number is not large; we doubt if so many as two hundred of our local preachers systematically pursue the evangelistic vocation. As a supply, the local preacher is more conspicuous. In this capacity he sometimes preserves the traditions of the olden time. But, ordinarily, he is now not an associate of a body of circuit-riders; he is the pastor of the stations that are too weak to support pastors and too high-spirited to become parts of an old-fashioned circuit. To a considerable extent, however, this local-preacher pastor is drawn from the licentiate

and located sections, and, to a very limited extent, we believe, from the lay preachers.

The source of much of the dissatisfaction to which the opening sentences of this paper refer may be traced, in our Church at least, to the break-up of the circuit system. In the East it dates as far back as 1835. Thirty years ago, in Illinois and Iowa, the writer served as a local preacher on circuit "plans" having from eight to ten appointments and as many local men associated with one or two itinerants. On the same ground about half of the appointments are now stations where the pastor preaches twice on Sunday in one church, and the other appointments have altogether disappeared. These circuits and their partition very fairly represent the greater part of our work in the Methodist Episcopal Church. The abandoned half of the old appointments are, however, much too large a proportion for the whole field. But these appointments deserve mention and regret. They were country school-houses in neighborhoods distant from two to five miles from towns. When the towns aspired to be stations with constant ministerial service by a single pastor, they could not well do otherwise. Other denominations established such a service in the towns, and to fail of adopting the new order was to lose influence and usefulness. The Methodists in the villages showed praiseworthy enterprise in assuming larger burdens for the sake of keeping Methodism at the front. To support these new stations required all the strength that the adjacent parts of the circuit could add to that of the villages. The country members readily consented to attend the village church and contribute to its support. For a time, services were maintained in the country appointments; but gradually such services were abandoned, partly because the new order had developed an appetite for better preaching, partly because the local preachers, as a class, could not in the changed conditions command hearers. At this transition stage a Methodist statesman *might*, if his services had been bent to the task, have saved the old appointments and the local preachers. But those were laborious days. The wants of the stations absorbed all the energy of presiding elders, pastors, and laymen. Churches had to be built and paid for; a greatly increased local expenditure for the maintenance of pastors had to be met by liberality and strenuous

enthusiasm. The statesmen were kept busy in founding the stations. It is possible, too, that the local preacher of that period could not have kept the country appointments alive. It was a period when a great growth in the Church was drafting all the best local preachers into the ranks of the itinerancy. The country congregations would assemble to listen to the village pastor, but the local preacher could not as a rule then command an audience, even in the school-houses. This was, in greater measure, due to the new demands made upon the pulpit; in some measure, also, to the fact that the hearts of the country Methodists had gone to the village churches. In process of time, the thrifty farmers of our Church moved into the villages. The character of the country population changed, and in many cases the change reduced to a minimum the demand for Methodist preaching. In the central West, especially, the places where these lost appointments were filled have for some time ceased to make any call upon the services of our Church. Perhaps it was inevitable that this process should take the unpleasant features which we recall. We had to take the towns; we had not resources enough at the time to retain our grasp upon the country. But the country is still there; no other Church has stepped into our abandoned appointments. It is at least just as easy now to build this work again as it was for the fathers to build the old circuits out of which we have developed the stations. Circuits could be made in great numbers which would pay more for the support of the gospel than the older preachers received. A single preacher in charge, with a half dozen local preachers as assistants of the old type, could easily and advantageously manage one of these circuits. A movement in this direction has the elements of great promise—regarding the matter simply as one of Church aggrandizement. If we consider it in the light of Christian duty, these neglected country fields reproach us for having forgotten the faith and heroism of our fathers. Now at last we have the power to recover lost ground for Methodism. We have it, that is to say, if we have the men. Could the local fraternity now furnish the men who would be needed to reorganize and build up the abandoned portions of the old circuits? That there is some hesitancy in making an affirmative answer will prove to the reader that

we have not yet completed our study of the local preacher problem.

Since 1840 a considerable advance has been made in the education of the ministry, and in this advance the local ministry has had but a small share. Some of the best scholars of the Church are local preachers; but the main body of this local force has been recruited—as the whole ministry mainly was before 1840—from the zealous and more or less gifted, but partially educated, members of the Church. The growth of our colleges and theological seminaries has filled the regular ministry with educated men. They are not all successful; education is but one of several factors in a good preacher, and, in the present discussion, it may be freely admitted that college and theological training may be altogether omitted in exceptional cases. Education, in the higher sense, is not necessary to a preacher; but it is also true that of two men of equal talents and character, the educated one will succeed better than the one who is not educated. If one class of our ministers has shared in the benefits of our higher schools and the other has not, the former will be expected to surpass the latter in the practical test of "acceptability." In point of fact, education has increased the distance between the two classes. It is not important to this study that we should discuss the class of facts to which we now point. The local preachers of good report among us have for years sought to increase the necessary and required educational advantages of their class. The National Association of Local Preachers has been especially active and vigilant in this movement.

We have now considered three several causes which, since 1840, have worked to widen the distance between itinerant and local preachers. The break-up of the circuit system, the growth of lay work in teaching, management, and philanthropy, and the increase of educated ministers in the "regular work," are the chief causes of unpleasant facts in our present use or non-use of the existing local preacher. There is another force which is not so easily described. The old-fashioned local preacher was a minister, and the new-fashioned one can hardly be said to exist. The want which the Church of to-day *feels* —its feeling may not be right—is a new kind of lay-preachers. In name, we have always had them; in fact, we have gone on

all through our history making local preachers who are simply a supernumerary class of ministers. This historical tendency may have been on the right lines; but, for some reason, the Church has been conscious for many years of its dissatisfaction with the older impulse and its effects. It is difficult to make an argument in our generation for so large a supernumerary body of ministers. Almost any Christian congregation responds readily to an appeal for a class of lay-preachers. The distinction is not one that is fairly covered by our terms. All feel better than they can describe the difference between a man who is thought of and spoken of as a minister and one who is thought of and spoken of as a layman. Where they dwell, our local preachers usually bear the character of ministers. This creates for them two disadvantages: they are likely to be considered poor ministers, and they are stripped of the power which an unprofessional advocate of religion possesses. It is felt to be unfair to measure them as though their lives were spent in ministerial study; it is felt as a loss that they are clothed with a professional character. How much more effectively will a Christian lawyer speak! Of him the audience does not exact any special learning or skill. All faults in these lines are ignored because it were unjust to notice them. All his good points command especial attention because he speaks only as a layman. The precious harvest which we desire to reap in this field is the influence of a layman's standing, character, and power. It is plain enough, however, that a man who is licensed (practically for life) and serves as a substitute for or adjunct to pastors, must in time come to have a professional ministerial standing in his community. Perhaps it must be found very difficult in any system to gather this precious harvest of the personal value of a layman in the pulpit. The personal value of the minister we obtain more easily; and it may safely be predicted that the Church will never have a large class of habitual preachers that have no professional atmosphere about them. We are like children crying for the moon. Still there are degrees here, as elsewhere in Church order, and some excess in his ministerial standing may damage the usefulness of a local preacher, and some sturdy effort to keep his lay power may add to his pulpit efficiency. Speaking broadly, the tendency of the age to division of labor seems not to favor the hope of

getting a class of good preachers who are not classed as ministers by those who hear them preach.

The feeling spoken of in the preceding paragraph has very important relations to our study. It is a wholesome feeling whose cause lies partly in the custom of picking out (so far as is possible to the wisdom of the presiding elders and Conferences) the best half of the ministry for itinerant work, and leaving the poorer half to be employed as local preachers. This conspires with causes before noted to degrade the class in public esteem and to keep out of it some of the best laymen. To say plainly what one could wish not to say at all, the Church no longer brings its best and brightest men to the local ministry. Relatively to the rest of the leading classes, the local preachers have declined, partly because this service is, on the whole, recruited from a lower relative grade of social and moral power than it was in our earlier days. The local preacher must be a good deal of a man, must have character and commanding force, or he will inevitably more or less fail. Who believes that the laymen of such manliness and force are now commonly drafted into the local ranks of the ministry? Here and there one is recruited for permanent service in this corps; mainly these strong laymen are to be found in other Church work. The discontent which is becoming painful would be alleviated, if not removed, by any policy that should enlist the commanding lay talent for pulpit services. This discontent has advanced to a conviction that it is not worth while to recruit the local service from the class of young men who are in our days most willing to enlist. The writer appreciates the difficulty and disagreeableness of his task in making a survey of these unpleasant features of the subject. It is often said in rebuttal that, in their station, the local preachers average as well as the itinerants in theirs; but the phrase "in their station" conveys all our criticism, since we have gradually made their station that of an inferior order of ministers. It should also be remembered that in two respects at least the local preachers are under a relative disability. Weakness of character in an itinerant may be concealed by his frequent changes of residence, while that of a local preacher must be disclosed by his permanence. And while the itinerant is subjected to an ordeal in which the fittest survives, the local

preacher simply drops out of employment, retaining his license under such comparative tests as are applied to him. The unsuccessful itinerant becomes a local elder or deacon; the unsuccessful local preacher usually continues to be counted in the annual returns as a member of the order. A continual strain, an incessant sifting, voluntary and involuntary locations, all fail to keep the itineracy up to an entirely satisfactory level. What, then, must be the relative inferiority of a class in which there is no strain, sifting, or systematic weeding out of inefficiency? If this class cannot recruit from the best brain and character of the Church, if it cannot evade the necessity of receiving into it the failures of the Conferences, if it has no system of self-sifting and no effective sifting by Church authority, it cannot hope to escape from a progression in inferiority which will increase its own discontent with itself and the discontent of the Church with its influence and work.

If these studies have yielded accurate results, it is apparent that if we do not want a lay ministry we need give ourselves very little concern about it. The one we have will pass away. A score of years will place it where a General Conference might be confidently expected to pass unanimously a vote of liquidation. This action might, indeed, be delayed by the necessity of having a place of exile for the unsuccessful itinerants; but so far as the uses and values of the local order are concerned, causes now in active operation threaten the class with extinction. Can the Church afford the loss? A first question here is whether the licentiates and located ministers are sufficient in numbers and likely to remain in sufficient numbers to do such work as we now assign to local preachers. This would probably be answered in the affirmative by most students of our system. A second question would be whether it is not at least a convenience to have licentiates pass through this grade, and in many cases remain in the class. This, also, would receive an affirmative answer. We have two groups of men who fail or retire, and "to let them down easily" we shall choose, probably, to retain them in the ministry. As an attachment or "annex" to the pastorate the local preacher rank is a great convenience to presiding elders and bishops—how great few of us will realize until we have tried

to put ourselves in the place of a presiding elder who has on his hands a worthy but inefficient minister. The order is a great convenience, too, to preachers who for laudable reasons wish to retire from Conference relations. But these conveniences concern only the itinerant ministry, and perhaps it is not altogether wise to maintain an order of local preachers for such reasons. But if the next General Conference were to order: (1) that licentiates be made a class by themselves, having no relations with the local preachers; and (2) that all located ministers, or, rather, (for justice' sake,) all non-stationed ministers, form another distinct class, it would probably appear that with a little patience the liquidation of local preacherdom would be accomplished without further legislation. The noble men now in the class would pass into heaven; the local churches would content themselves with making licentiates and employing located (or supernumerary) ministers for the rare demands that arise for extra ministerial labor. Our customs and policy do not seem now to require a local preacher class in the ministry. These customs and policy are far from perfection; but there is a continual hardening of the lines about them, and there are only such feeble signs of discontent with them as inevitably show themselves in any system with which the great body of the constituents are satisfied. A division of the ministry into effective and non-effective —no man being received except with a view to effective rank—would at present meet all the wants which the Church at large feels to be of high importance. Probably our branch of Methodism is unconsciously preparing for such a decisive change, in these or other ways, as would abolish the lay preacher. Is this tendency a safe one? Ought we to arrest it? Is it possible to arrest it? Are new methods of working the office desirable and practicable?

There are good grounds for holding that our Church is neglecting large opportunities for evangelistic work. Every considerable town has its neglected population. "It is Catholic or Jewish," is a common excuse for neglecting it; but the fact is only partly such. And one wonders why we should have missionaries to Catholics in Italy and South America, and studiously pass by Catholics at home. These neglected quarters are full of people of American birth, and they respond with quite average readiness to Christian appeals. The old

circuits have their numerous neglected neighborhoods. Even so near as two miles from a village, in full view of the village spires, there are worthy people whom evangelists of other denominations, or "Union" associations, find and evangelize. We have some 12,000 pastors, of whom some 7,000 are preaching in stations, twice a Sunday in one pulpit; and it is safe to say that in the same towns there are 2,000 places where the Gospel ought to be and is not preached, and that in the country neighborhoods adjacent to these towns, and not embraced in our surviving circuits, there are 5,000 more such places. That is to say, there are probably not less than 7,000 new preaching-places that could be found without effort, and out of these places 2,000 circuits might be formed that would be self-supporting after a brief period of gratuitous service. So much would seem to be easy to an effort which merely turned our attention to matters at our doors. If we could acquire a habit of looking up neglected people, if we were as zealous for the work in the older sections as Chaplain M'Cabe is for new churches on the frontier, it is scarcely too much to say that our total number of preaching-places could be profitably doubled in ten years. We know how to plant a new church in the wilderness, and we know how to abandon one in the city. We can follow a straggling body of settlers to the summits of the Rocky Mountains or the borders of Alaska, and at the same time quietly steal away from a quarter of a million of densely packed human beings in old New York. Some disagreeable speech must be indulged in, and this is a good place for it. The local-preacher problem is half solved if we can confidently say that these habits of ours are fixed—that Methodism will never return to the fields it has half gleaned—will never go back to its abandoned appointments—will never make its circuit a parish nor its district a diocese. When we have skimmed over the land, and there are no longer any frontiers, and no up-town or suburban migrations of our people, we shall have exhausted the force of the impulses which have marked our American Methodism. If these old lines are our destiny, we must have less and less use for local preachers as our churches generally advance to the ideal of self-supporting churches served by able pastors. Whenever we shall get a new impulse to return and glean on the old fields, we shall want the local

preacher. The evangelist—in some better form than the common type of well-paid leader of special revival services in well-to-do churches—is a necessity in a Church which seeks to found new societies. We must have an evangelist who does not convert souls at so much a head, nor confine his services to those wealthy quarters where a large reward may be had for doing work. Ideally the local preacher is the best type of evangelist. He is known, accredited, trained, and sent. He is neither a tramp nor a scoundrelly stranger. We take ample measures to identify, qualify, and commission him. The ideal is perfect; the practical workmanship of him would be nearer the ideal if we took pains to send him somewhere and let him feel that he represents us while he does Christ's work at our command. The idea of leaving any preacher to find his work where he may is so un-Methodistic that there can be no surprise if local preachers—who are intensely Methodistic, whatever else they may not be—should remain ministerially idle when Church authority assigns them to no duties.

We need not dwell upon the fact that our assigned ministers are abundantly employed. Bishops, presiding elders, and pastors have full hands. We cannot expect the neglected neighborhoods to be spied out by a presiding elder who must hold a quarterly conference once in forty hours, nor from a pastor who can with difficulty care for the people who attend his church. It is the stress of our whole system that each man shall do what he is set to do, and the result of our economy of forces is to give every man work enough. We have enlarged the districts on this line of economy, and without any special effort the station has become equally engrossing of the pastor's strength. There must be some official initiative. This might properly begin with Annual Conference committees on neglected neighborhoods, and the General Conference might order new questions to be asked of presiding elders in open Conference, such as: "Are there in your district places where new appointments may be made?" and "Have you assigned work to the local preachers on your district?" Such questions might, however, fail to reach the case, for the reason that it is not often easy to assign geographical boundaries to districts or stations. We need a Methodist map-maker, and some system of grasping the soil, as a guide to so placing our nets as to

cover the souls we seek to save. The organization of Methodism, as we have worked it, embraces persons, and not lands—the class-book and the Church-record bound our parishes. If neglected and non-paying quarters are to be cultivated, official action, shaped to employ gratuitous service on a much larger scale, must be taken by the General and Annual Conferences. But are the local preachers qualified to carry on such work? Some are not; many are. We have many unemployed or very partially employed men who are entirely capable of good work. Supply in this matter, as in others, will follow demand. We shall get our best men in the local ranks when we want them again for definite work assigned to them. Out of the wealth of personal power which we have developed, all that we need could be spared from other departments of lay work, if we distinctly called for lay preachers. All the comparative weakness of the local ministry would disappear under systematic cultivation of it as an honored arm of the service. With definite ideas respecting their duties, we should easily build our local evangelist and sub-pastor on the lines of our matchless ideal. We should seek, first of all, to have him a man of much personal force. All defects except feebleness of character may be suffered. One may not even know how to read—to go to the extreme of defective education—and yet be a powerful local preacher; while no amount of drill in courses of study will compensate for the lack of manliness and strength of character. Feeble men are the curse of the pulpit; and feebleness is nowhere else so fatal as in a man pursuing secular callings and preaching to people who thoroughly know him. Whenever we can fill the local ministry with the best brain and sturdiest manhood of our laity, all lesser matters of training and furnishing will be easily settled to our liking and necessities.

From every point of view we meet with a yet more important characteristic of local preacherdom. It is unorganized and helpless. An Annual Conference is composed of peers who vote men in and vote men out. The itinerant ministry has its own character in its own hands. The local preachers have not the least organic power over their class. They are recruited by the quarterly conference, and receive the retiring itinerants. They have no word to say in the reception of

any man into their class, and their building has no back door through which they can retire unfit members. It is true they are members of the quarterly conference; but they have no conference of their own, and no status in any ministerial conference. Various efforts have been made to remedy this evil. The original idea of the district conference was a conference of local preachers; then it took the tentative form of a conference of all the preachers of a district; but it has settled into our law as a conference of all the official workers of the district, and in this form has conspicuously failed. Presuming that we want an effective unpaid ministry, one step toward getting it might be taken by organizing the local preachers by districts or conferences — better, perhaps, by conferences. These conferences of local preachers should confirm or reject the selections of the quarterly conference for new local preachers, retire from the body unfit members, and approve or reject the candidates going up to the Annual Conferences. Other duties connected with their class might be added to the foregoing. *Esprit de corps* cannot grow where there is no *corps*, and responsible duties to the Church tend to nourish the will and the capacity to discharge them with credit. It would be just to give these conferences a small representation in the Annual Conferences, and to provide for the election of a dozen or score of them to the General Conference. Such an organization is a radical change in our system, and is not to be too enthusiastically expected. An alternative plan is, to fall back upon the union of all ministers in district conferences, where the local preachers should have a separate vote on the subjects relating to their class. A bolder plan—which would certainly improve the quality of the local preachers—is to make all licensed preachers members of the Annual Conferences. The first plan is most favorable to the development of the lay character and power of the class. A separate organization, with decisive and important duties, would probably tend to build up those distinctive characteristics which make local preachers valuable; whereas the classing of them with the ministry tends to rob us of their power as laymen, and to increase the danger of comparative undervaluing of them as ministers. A preacher who fills a secular place and preaches gratuitously may be, for his special field, the best preacher; but neither he nor the Church

should forget that his secular calling is an element of his power. Making him a minister in his modes of address and thinking must generally tend to impair his usefulness.

If this study is unsatisfactory, it is because the subject involves uncertain elements. While the writer believes in a lay ministry, such as our Church law provides for, he is compelled to believe that it has declined, and is still declining, under the weight of forces that show no sign of relenting. We should need, to rehabilitate the lay preacher, a large and strong movement and some wise legislation. It may strengthen the small demand for change toward a better care of this arm of the ministry, if we remember that other branches of the Christian Church are feeling their way toward lay preachers. For example, a son of the eminent missionary, Adoniram Judson, having attempted to do a missionary work in the center of New York, has associated with himself three "assistant pastors" who speak the different tongues of our foreign population. With us, also, efforts to recover lost neighborhoods would provoke us to new zeal in cultivating local preachers. But, without such a demand for their services, it seems inevitable that this class of preachers must gradually come to be made up of licentiates and located ministers.

Art. III.—WEBER'S SYSTEM OF THEOLOGY OF THE OLD SYNAGOGUE OF PALESTINE.

[SECOND ARTICLE.]

VIII. Oral Tradition.

The authentic exposition of the Scriptures.—The written Word of God was accompanied from the beginning with an authentic exposition for the community, called the "*Oral Law*," which was not to be transmitted in writing, but through tradition. The import and consequences of the divine laws are determined and explained for the community by the wise men in the *Halakah;* the doctrine and meaning of the historical and prophetical sections of the Scriptures in the *Haggadah.*

The Jewish theology distinguishes the *written* Law, תורה שבכתב and *that delivered orally,* תורה שבעל פה. These expres-

sions were demonstrably in use in the time of Rabban Gamiel. They are often found in the older literature. This oral law, equally with the written, proceeded from God; but, in respect to the manner of it, there are two current views. According to one view, the oral doctrine was so far given with the written Torah, as this was so formed that it comprehended the oral doctrine in itself; it is indeed of infinite contents. According to the other view, God himself added to the written Torah the oral doctrine, either in its outlines or details, written (upon tables) or merely orally. Dr. Weber gives the various authorities that bear upon these points.

After Moses received from God, along with the Torah, which was to be written down, also its exposition, to be transmitted orally according to a predominant and older view, he began to repeat it faithfully in the tabernacle and to explain it. According to *Erubin*, 54^b, he delivered the oral law to Aaron, who transmitted it to his sons. These taught it to the elders, and the latter instructed the people in it. But this oral law of Moses, complete in its contents and form, was not safely kept by Joshua and his Sanhedrim. In the mourning for Moses, three thousand *halachoth* (legal precepts) were forgotten, which even Joshua did not restore. Othniel first restored these through the exposition of the written Torah. This was generally the fate of the oral law during all ages, that it was partly lost and partly renewed. The renewal was possible because the oral doctrine is already contained in the written, out of which it can be developed.

The entire matter of tradition is called מדרשות, literally, *inquiries, discussions*, and that, too, upon the Torah. For all that has been handed down orally has been acquired through inquiry and determining the sense of Scripture. This inquiry has moved in two directions. So far as the contents of the Torah were developed, the *halachoth* resulted; so far as the historical and prophetic contents are explained, the *haggadoth* (edifying discourses) resulted. The former are laid down in the Mishna and are further discussed in the Gemara. The latter especially form the contents of the Midrash in the stricter sense, or of the *haggadah*, the Biblical Commentary.

The relation of Tradition to Scripture.—The import of the Holy Scriptures and tradition is identical in principle, for

the latter is essentially contained in the former. Hence the statements of both are to be accepted. But inasmuch as tradition must first be developed from Scripture, the latter holds the rank of being the source and rule of all doctrine; it is *norma normans*, while tradition is *norma normata*, that is, it must always prove itself to be contained in the Scripture. Finally, Scripture is revelation in a completed form; tradition, on the contrary, is in a state of continual development: the latter exercises itself throughout with contradictions and often ends in unsolved problems.

The Halakah (traditional law) is determined by the vote of a college of wise men, (*Gittin*, v, 6;) but another college, if it has greater authorities in itself, and counts more members, can annul the decision of the first college, and fix the *halakah* differently.

Scripture and Tradition in practice.—Although the Scripture, in respect to its dignity, precedes tradition, yet, for practice, the oral law has a higher value than the written. For legalism, which believes that it possesses salvation in the Torah, inasmuch as through its fulfillment it obtains the promised reward, requires the Torah in a form in which it can be immediately realized in life. In such a form it lies before us only in the oral law. The higher appreciation of the oral law finds its expressions, not only in the predicates of the oral doctrine, but also in the study which is devoted to it, and in the strictness with which the oral law is held.

In the post-Talmudic tract, *Soferim*, 15^{b}, the Holy Scriptures are compared to water, the Mishna to wine, the Gemara to medicated wine. The world cannot do without the Holy Scripture, without the Mishna, and without the Gemara. Or, the Holy Scriptures are like salt, the Mishna like pepper, and the Gemara like wine. Such comparisons always represent an ascending series from the Scripture to the Gemara.

To the high authority of the oral law corresponds the fact that its violation is severely punished by the community, and it is also believed that a divine punishment awaits its transgression. The transgression of rabbinical laws is sin. *Tosefta* to *Baba Kamma*, c. 8. In *Berachoth*, 4^{b}, it is said: Every one who transgresses the words of the wise is guilty of death. After giving an example of remarkable devotion to tradition, Dr. Weber

closes this part of the subject with the remark: "A Jewish saint will rather die than break the words of the wise, the traditional law. In fact, this is considered higher and holier than the simple word of Scripture."

IX. Scripture Proof.

The thirteen rules.—Oral tradition should be susceptible of proof from the written Torah, or, at least, it should be able to lean upon it. The Scripture proof for the tradition accordingly follows, either through a regular derivation of the traditional doctrine from the Scriptures by the application of the thirteen *Middoth*, that is, hermeneutical principles, or by searching for such words of Scripture as contain at least an allusion to the received opinion. Tradition, as it accompanies Scripture, stands firm already before the biblical proof. The Scripture proof is simply added to it. Even what has no proof from Scripture, or goes beyond it, is valid, if it rests upon rabbinical authority.

Hillel appears to have been the first who established rules for the interpretation of Scripture. His six or seven rules were afterward increased to *thirteen*. But, as these rules have no special interest for us, and we have not space for them, we omit them.

The proof through intimation (*hints.*)—Where, in accordance with these rules of exposition, a derivation of single points of tradition from the Holy Scriptures is not possible, a hint, רמז, or support, אסמכתא, is sought in a text of Scripture for the points once established. Such hints of Scripture are found in the signs, letters, particles, in the position of the words, and in the connection of the sections of Scripture.

So far as the thirteen rules of the school are observed in Scripture proof, we can, in a certain way, speak of a regulated, unprejudiced treatment. But now, not only by means of these rules is the *halakish* (traditional) or *haggadish* (edifying) matter shown to be in the Scripture, but, in the end, satisfaction was attained by hints which the text seemed to offer, and which, according to our ideas, have no value and are purely arbitrary. Of the methods here indicated we shall cite a few examples in which the value of a word, its *Gematria*, (γεωμετρία,) gives important disclosures. From Berachoth, 8ª, we learn

that there are 903 kinds of death for man. How do we know that? Through the *Gematria* of the word תוצאות, (*issues, ends.*) the sum of whose letters equals 903. *Pesikta*, 176ª, teaches that the Gematria of the word השטן, (*Satan,*) gives the number 364, but the year has 365 days; therefore Satan has power over Israel every day in the year except one, the Day of Atonement, in which he has no power. The *Gematria* finds a peculiar application in the Kabbala, in which, from the equal value of different words, a mysterious connection is inferred to exist between them—one word is explained by the other. In Zech. iii, 8, when God promises to bring forth his servant, the Branch, צמח, we are to understand by it the Messiah, because צמח has the same numerical value as מנחם, (*Comforter,*) in Lam. i, 16, a designation of the Messiah. Comp. *Sanhedrin*, 98ᵇ. In the same way it is shown by *Gematria*, that, in Gen. xlix, 10, the Messiah is meant; for יבא שילה, (*Shiloh shall come.*) has the same numerical value as משיח, (*Messiah.*) Dr. Weber closes this chapter with the remark: "So manifold are the ways of rabbinism to make the Holy Scriptures declare whatever was already established through tradition, or as the result of a rabbinical way of thinking. In truth, tradition shows itself as the moving force to which the Scriptures hold the relation of servitude."

X. The Rabbinical Authority.

The order of Wise Men.—For the authentic exposition of the Torah, and the guidance of the community according to the Law, there is need of the regular constituted office of the rabbis and elders, which, according to the rabbinical view, came into existence even in the days of Moses. The rabbis and elders govern the community as the wise men, that is, as the lawyers. The order of the wise men unites in itself, as the order especially consecrated to God, ecclesiastical, priestly, and prophetic power and dignity; enjoys from God an especial communication of his Spirit and honor; it should honor itself by its deportment, and it enjoys also especial honor and benevolence from the community. It is graded according to the knowledge of the Torah that is possessed; the grades of rank are accurately distinguished by external marks of honor.

Moses was God's pupil; but he himself became the founder

and the head of a learned order which has, from the days of Moses, continued through all time, and has spiritually guided the people. Upon this order of learned or wise men, חכמים, now alone devolves the guidance of the people. Hillel, the head of the wise men, therefore bears the name prince of Israel. *Shabbath*, 31ᵃ. The Sanhedrim is called the scepter of Judah, *Sifre*, 145ᵇ. The wise men in Israel, accordingly, exercise a royal power over the people. *Baba Bathra* 18, tells us that, since the destruction of the temple, prophecy has been taken away from the prophets and transferred to the wise men.

This order of wise men is now in a special sense consecrated to God, and forms a hierarchy. The elders are the property of God. In distinction from the wise men, the plain Israelite is called הדיוט, *ἰδιώτης*, not endowed with honor and dignity. Comp. *Tosefta* to *Sanhedrin*, c. 4. In reference to the מצוה, (*commandment*,) it is there said even the high priest and king, in comparison with the wise man, pass for הדיוט, an *ἰδιώτης*.* The הדיוט, *ἰδιώτης*, is not to be confounded with the עם הארץ, (*a plebeian*,) for in this designation there does not lie the meaning that he does not know and keep the law; but it is said only he does not belong to the order of the wise men, and has no share in their privileges. To the order of the wise men there belongs a special gift of the Spirit, for the spiritual guidance of the people. Even Moses had communicated to the elders a portion of the Holy Spirit without being made poorer by it. Bammid. Rab., c. 15. From that time one has lit his candle from that of the other, whereby it is said that the Holy Spirit has been transmitted, in the order of the wise men, from one to the other, and it is still always communicated in the ordination, סמיכה, (*laying on of hands*,) just as Moses once delivered it to the elders. Comp. *Sanhed.*, 13. It was required of the wise men to observe a certain decorum in deportment and dress. It was not lawful for them to talk with a woman, not even with their own sister, nor to sit at table with the unlearned. The community bestowed upon the wise men special honors. The honor of a rabbi precedes that of one's father. The wise man takes precedence of the king, priest, and prophet. To

* This rabbinical use of *ἰδιώτης* for a *plain citizen, devoid of rabbinical culture*, explains the meaning of the same word in Acts iv, 13, where both the English Versions wrongly render "*ignorant*."

revile a wise man after his death is said to deserve excommunication; whoever despises the disciple of the wise man, says *Shabb.*, 119^{b}, for that man there is no cure, for these are now the prophets, the anointed of the Lord. They are also free from the burdens of taxation.

According to the Jewish view there was always a law-school, while we know historically that the school system in the strictest sense did not come into existence before Hillel and Shammai. At all events, since that time the law schools were the spiritual central point of the life of the people. The most important schools for the development of traditional law were those of Hillel and Shammai, which existed until the destruction of the temple; their decrees, especially those of the school of Hillel, no later school can annul. After the year 70 several schools arose in Palestine and Babylon, among which that one held the first rank in which a head from the house of Hillel taught.

The threefold power of the Wise Men.—A threefold power is conferred upon the Jewish lawyer (or theologian)—a legislative, a judicial, and a teaching power.

If a wise man has acquired sufficient knowledge of the law, and is called by a society to be its president, he receives for the exercise of his office the laying on of hands סמיכה, or *ordination*. This ordination is performed by three elders, (*Tos.*, *Sanh.*, 1,) whereby the ordained person receives the title of rabbi, and therewith the authority to teach and to pronounce sentence even in matters of punishment.

To the wise men *legislative* power is attributed and exercised through the Sanhedrim. For the Jewish idea is that the council established in the days of Moses, and directed by himself, at all times gives the law to Israel. In *Sifre*, 25^{b}, the College of the Elders which Moses established at the command of God is expressly called Sanhedrim, and it is said that it is to be a perpetual institution.

The *judicial* power is a second part of the prerogatives of the wise men. In this department the highest tribunal is the Sanhedrim in Jerusalem, consisting of seventy-one members, with two or three secretaries, a *Nasi* (chief) as presiding officer, and an *Ab-Beth-Din* (father of the place of judgment) as deputy (or vice-president) of the *Nasi*, sitting on his right

hand. Besides this, there was a small Sanhedrim, consisting of twenty-three members, which every town containing more than a hundred and twenty inhabitants had power to establish. There was also a small tribunal consisting of three men elected by the society and confirmed by the Sanhedrim.

The authority to teach is the third prerogative of the wise men. This teaching consisted in faithfully imparting the doctrines which these rabbis had learned from their predecessors who were considered authorities.

XI. The Jewish Conception of God.

The effects of Legalism on the comprehension of the idea of God.—The fundamental principle that the Law is the only and essential revelation of God to men, and legality the essence of religion, determines necessarily the Jewish conception of God. For this fundamental principle can be comprehended as follows: Religion is right conduct before God. While we say: Religion is the communion of man with God. According to the latter conception, God reveals himself in communion with man, because he, in his holiness, is love. According to the first conception, he remains the absolutely sublime, beyond man and the world, separate from them and persisting in himself, since the moment of holiness is exclusively emphasized. From this fundamental view result the peculiarities of the Jewish conception of God.

From the fundamental view of God as the absolute, the Jewish theology draws two further inferences, which must be distinguished as peculiarities of the Jewish conception of God, and at the same time antithetical, namely: abstract Monotheism, and abstract Transcendentalism. The former has developed and established itself in opposition to the Trinitarian revelation of a Deity in three persons; the latter, in opposition to the personal indwelling of God in the human race. This view of the divine nature is the older, appearing with special intensity in the Targums. By its side, later, appeared a new view contradicting it, in which another side of legalism exhibits itself, a view which brings the absolute nature of God, elevated above all, down into finiteness, while it makes God the God of the Torah.

The unity and sublimity of God.—The older Jewish con-

ception of God, which appears in the Targums, stands nearer to the Old Testament view than the later, but it suffers from a certain monism and transcendentalism which makes it incapable of admitting the internal Divine activity of life which lies at the basis of the trinitarian conception of God—incapable, also, of being adjusted to God's appearing in history, which is attested in the Old Testament.

The unity of God is the fundamental confession of Judaism in opposition to heathen Polytheism. But Jewish Monotheism has also appeared in opposition to the Christians' trinitarian conception of God; especially in opposition to the Jewish Christians, who, in the literature of the Talmuds and Midrashim, bear the name *Minim*, (מינים.)

The Judaizing of the conception of God.—The decision with which legalism maintains the Law as the absolute revelation of God, beyond time as well as in time, has led to this: that the conception of God became at a later period Judaized by its being determined through the principle of the nomocracy, and God's being conceived as the God of the Torah—a reaction against transcendentalism, but which did not lead nearer to the goal of truth.

The Old Testament represents God as the living Personality through whose word all things have been created. This dogma is the inalienable inheritance which the Jewish theology has received through the biblical revelation and through the facts of the history of Israel. From this it follows that a divine thinking and willing must be supposed which was from the beginning and *before* the world, an object correlative to him in which he himself knows and wills. This, his other self, (literally, *this other of himself*,) this eternal object for his self-activity, is, according to the Jewish theology, the Torah, which has proceeded from God's thinking. It is the object of his eternal love—its realization the end of his willing. With this view the Jewish theology has abandoned the way of simple negation, the hitherto empty conception of God it has filled with life, and has supposed of the Divine Personality another in which God manifests himself. The Torah is the purport of his life; in it his thinking, willing, and doing exercise themselves. On these points Dr. Weber gives ample quotations from the Jewish writings, and concludes this subject with the

remarks: "The older conception of God of the Targums, though more abstract and empty, was, nevertheless, more pure, and stood nearer the biblical conception even of the Old Testament. In the very midst of the interval between that older form of the conception of God and this Judaized one, lie historically the development of the trinitarian conception of God and the revelation of the God-man and his kingdom. This revelation Judaism rejected. The Judaizing of the abstract and empty conception of God was the religious-historical consequence."

XII. The Heavenly World.

The habitation of God and his glory.—What the Jewish theology teaches concerning the habitation and glory of God does not stand in opposition to the Holy Scriptures of the Old Testament, but it makes prominent the absolute sublimity and separateness of God still more sharply than these.

The habitation of God.—According to the rabbinical doctrine there is above the earth a sevenfold heaven, of which the highest is called *Araboth*, and is the dwelling of God and of the righteous, as well as of the angels who minister before the Lord, but not in a promiscuous way. In the midst of these spheres of the highest heavenly space is situated the habitation of God, the holy of holies of the highest heaven. In the habitation of God stands the throne of his glory, created before the world. Magnificent descriptions of this throne of glory are given by the rabbinical writers. The Divine Glory that dwells upon this throne is, in its nature, light as bright as the light of all the suns. It is said, "One of his many suns thou canst not look at; how wilt thou gaze at his glory?"

The heavenly spiritual world.—Some of the angels are not independent beings, but a mere efflux of the glory of God, whose circumference they, as it were, form; therefore they are of a transitory nature. Others, "the angels of his service," have a permanent existence, are graded according to their dignity, and are innumerable. They serve for the glorification of God, and act as mediators between him and the world. They were formed by God on the second day of creation. On the other hand, the daily creation of angels, which *Chagiga*, 14ª, mentions, rather the continual formation of angels from the

fiery stream *Dinûr*—which flows under the throne of glory—or from the breath of the mouth of Jehovah, refers to the angels of a transitory nature. They sing a hymn in the presence of God, and vanish. At the head of the ministering angels stand Michael and Gabriel. The angels are not only the ministers or instruments of Divine providence in the world, but they further serve as powers which direct and move nature, and work in and through it. The only language which the angels understand is Hebrew, which, being the language of the Torah, is also the language of the heavenly world. From this it follows that the service of the angels belongs only to the people of Israel. Israel is the sphere of the angels. Among the people of the world the demons rule.

The relation of the spiritual world to God.—In the older Jewish views found in the Targums there is an absolute distance between God and the world of spirits. The position of the angels is one of subordination and absolute dependence. But in the later Jewish theology, in which God appears as Judaized, he enters into communion with the angels, who form, as it were, his heavenly council. These he addresses: "Let us make man in our image." This council of angels sometimes protest against the divine decrees, and procure their revocation.

XIII. Mediatorial Beings, (Hypostases.)

Introductory Remarks.—From the old Jewish conception of God as a being absolutely beyond us, it follows that mediating persons are necessary for the intercourse of God with other heavenly beings, and especially for the divine existence and action in the earthly world. For such a God cannot immediately hold intercourse with his creatures or work in them, but all the activity and presence of God in the world must be by mediation. These mediating beings are, 1. The Metatron; 2. The Word, *Memra* of Jehovah; 3. The Condescension, *Shekinah* of God; 4. The Spirit of God, *Ruach hakkodesh*; 5. The heavenly Voice of Revelation, *Bath Kol.*

The Metatron.—The Metatron is the ministering spirit that stands next to God, on one hand as his confidant and representative; on the other, as the intercessor (or representative) of Israel before God. Both, nevertheless, only within the heavenly sphere.

Respecting the origin of *Metatron*, it is best to understand it as μετάθρονος Hebraized, or μετατύραννος, that is, the one next after the ruler. The *Metatron* is not eternal, neither had he an existence before the world. The tradition which is found in Targum of Jerusalem I, on Gen. v, 24, identifies the *Metatron* with Enoch. He is mentioned along with the angels who buried Moses. He is called a messenger of God. On the other hand, he is exalted above the angels and placed nearer to God than all other spirits. He is also represented as God's secretary and even representative. To come to the *Metatron* is to come to God; to see him is to see God. In Exodus xxiii, 21, where it is said, "My name is in him," the commentators remind us that here *Metatron* is to be understood, who is the representative of the Almighty.

The Memra of Jehovah.—In the Targums a *hypostasis* (person) is found who bears the name מימרא, (*Memra*,) and stands in the place of God wherever he appears as ruling and working in history and in personal intercourse with the holy people. In Midrash Rabba it is described how, when the ten commandments were proclaimed, the Word went forth from the mouth of God, and repaired to every Israelite in his tent, and asked him whether he would accept it on the specified terms. As soon as the Israelite answered in the affirmative and accepted the Word, the *Dibbur* (Word) kissed him on the mouth. This is the basis for understanding the *Memra* of Jehovah of the Targums, the Word that has proceeded from the mouth of God, which, as a divine potency working within the history of salvation, has, in the view of Judaism, become a *person*, and stands as a mediating being between God and his people. In proportion as the Palestinian theology removed God from the affairs of the world, it transformed the *Memra* into an independent organ of all the divine operations in history.

With the Chaldee paraphrasts the *Memra* had to appear wherever corporeality or corporeal movements are attributed to God, or where mention is made of what occurs in the divine mind, where the face of God, the eyes, mouth, voice, and hand of God, are named; where he is described as walking, standing, seeing and being seen, and speaking. Dr. Weber gives numerous passages in proof of the statement. When God speaks or swears to himself that he will do any thing,

there he speaks or swears through his *Memra*, for what he himself thinks or does in himself is indeed absolutely concealed. The prophets received their commission from the *Memra* of Jehovah. As to the possible relation of the *Memra* of Jehovah to the Messiah, although the former, in Jonath. on Zech. xii, 5, (comp. *Targ. Jer.*, I, II; Gen. xlix, 18,) appears in Israel's redemption as the Mediator, as the Messiah always is in the history of Israel—yet Jonath. on Isaiah ix, 5, 6, clearly distinguishes between the Messiah and the *Memra* of Jehovah. The former is the servant of God, faithful to the law, who sets up and governs the kingdom of David as the kingdom of the Law and of Peace; but it is the *Memra* of Jehovah through whose activity it finally extends so wide.

The Shekinah of God.—According to the older conception of the Targums, the *Shekinah* is, in distinction from the *Memra*, the impersonal sign of the presence of God; according to the view of the later Targums and Midrashim, it represents God in his presence, as in his government of the world.

For the correct understanding of the older conception of the Targums of the divine *Shekinah*, it is important to observe that this conception is closely connected with that of the divine glory. *Targ. Jer.* has on Exod. xxxv, v: "And Jehovah manifested himself in the clouds of the glory of his *Shekinah*," etc. In *Pesikta*, 2^{b}, it is said: "The splendor of the *Shekinah* filled the tabernacle." In *Targ. Jer.* I, it stands for "The splendor that goes forth from the face of God and the visible sign of his presence." This close connection of the *Shekinah* with the glory of God shows that the *Shekinah* itself is really nothing else than the glory of God originally concealed in heaven, which descends upon the earth, and here forms the visible sign of the divine presence and activity.

In the older Targums the *Shekinah* is especially distinguished by its impersonality from the *Memra*, which is a person. But in the later writings of the Jews, Talmud and Midrash, the *Memra* of Jehovah entirely disappears, and the *Shekinah* alone is recognized as the mediator of the divine presence and activity in the world. The *Shekinah* is not simply a sign of the divine presence and communion, but also a subject of divine activity, a bearer of the presence of God, dispensing blessings. If ten persons pray together, the *Shekinah* is in their midst.

The Holy Spirit and the Voice of Revelation.—As the *Memra* and *Shekinah* effect the presence and activity of God among his people and in the world, so does the Holy Spirit especially effect the divine operations upon the human spirit. He is light from the light of God, a word of revelation proceeding from God which grants to office-bearers the necessary illumination for each case; or he is to the pious a special sign of divine grace. The *Bath Kol*, on the contrary, is a voice of revelation (oracle) from heaven for the decision in cases of uncertainty respecting legal questions, a slight compensation for the ministry of the Holy Spirit of which the later generation was no longer worthy.

The Holy Spirit.—Among the ten things which, according to *Chagiga*, 12ª, were created on the first day, is the Spirit of God, which moved upon the waters. Onkelos understands by the expression "Spirit of God," "a spirit from Jehovah," by which is indicated a ministering spirit sent forth from God, and the idea of a procession from the nature of the Godhead is excluded. Thus, Jonathan says on the passage, "I will pour out my spirit," "I will pour out the spirit of my holiness." The synagogue avoids the expression, "God's spirit." Is this spirit a personal being? Maimonides calls it a divine power which was active in the authors of the Holy Scriptures. In Wayyikra Rabba, c. 6, the Holy Spirit appears as the defender of Israel, whose merits he recounts before God; likewise in Debbarim Rabba, as *synegor*, (defender.) Scripture expressions are cited with the words, "The Holy Spirit says." It proceeds from God and makes proclamation, Bammidbar Rabba, c. 17; three judicial sentences it confirmed through a loud call, Kohel. Rabba, 81ᵈ; it rested upon Joseph from his youth until his death, and guided him into every thing pertaining to wisdom as a shepherd guides his flock. All these expressions presuppose *personality*. Sometimes the Holy Spirit is considered masculine; at other times feminine. When, however, it appears as a power proceeding from God, it is impersonal. It is stated that every thing which the righteous, as such, do, they perform through the Holy Spirit. Kohel. Rabba, 84ª, says that the Holy Spirit, after the destruction of the Temple, ascended to God, and in the second sanctuary is no longer present; or that he, as we have before seen, since the time of Malachi

no longer works by inspiration as in the authors of the Holy Scriptures.

The Bath Kol.—Between what the Talmudic and Midrash literature call the Holy Spirit and the *Bath Kol* (daughter of the voice) there exists an internal relation, on account of which both conceptions pass over into each other. According to Bereshith Rabba, a *Bath Kol* cried out to Solomon, respecting the mother of the living child, (1 Kings iii, 27:) "She is certainly its mother." It is likewise said, respecting the words of Samuel, when he laid down his office, (1 Sam. vii, 5:) "'Jehovah is witness,' that there came a *Bath Kol* and said, 'He is witness.'" According to Josephus, *Antiq.*, xii, 10, 3, the *Bath Kol* once came out of the Holy of Holies. The essential distinction between the earlier revelation through the Holy Spirit and the later one through the *Bath Kol* lies in this: The former, as the spirit of prophecy, or as the leader to wisdom, teaches, not simply details, but continuous matter; while the *Bath Kol* gives in single oracles divine indications and hints, answers to questions, decisions in difficult cases, but never continuous instruction.

XIV. The Creation and Preservation of the World.

According to the Jewish theologians, the world was created as the theater in which the Law was to be realized in the life of a created humanity. Matter is represented as a substance not altogether pliable in the Creator's hands. The present creation is only the result of several creative attempts. In Bereshith Rabba, c. 9, it is inferred from Gen. i, 31, that God created and destroyed successive worlds until he created the present ones. In the preservation of the universe, the old Jewish theology held that both natural and supernatural causes co-operate.

XV. The Creation and Fall of Man.

Creation and primitive condition of man.—According to the biblical doctrine, man is the image of God. This doctrine the Jewish theology has in general held fast, but it has weakened it, while it has put the image of the angels in the place of the image of God. Man consists of body and soul; the former is taken from the lower elements, from dust, but organized for the fulfillment of the Torah; the latter originates from above. The Creator has given to the body of man a power which can

determine him to resist God, called in Gen. vi, 5; viii, 21, the evil inclination, (יצר הרע.) The soul, the other constituent of man's nature, originates from above. The Bible is *traducian.* The Talmud and Midrash, on the contrary, represent quite decidedly *creationism* and the doctrine of pre-existence, (*präexistentianismus.*)

All human souls which, until the time of the Messiah, enter into human bodies, already existed even before the creation; they are found in a conservatory, out of which they are called forth to unite with the human bodies which they are to animate. *Sifre*, 143[b]; *Aboda Sara*, 5[a], etc. These souls are deemed truly living, active beings. Man's primitive state of purity, happiness, and glory was intended by God to be perpetual. He was destined for eternal life; only transgression made him mortal. His happy state lasted but six hours.

The moral condition of man.—According to the rabbinical doctrine, man was originally endowed by his Creator both with an inclination to good and an inclination to evil. According to Bammidbar Rabba, c. 22, the former dwells in the right part of the human breast, the latter in the left of it. Man's task now is to make the good principle prevail over the bad. He will succeed in doing this if he employs himself with the Torah.

The fall of man.—Respecting the first sin of men, the Talmud and Midrash have the following tradition: At the same time with Eve, Satan was also created. Beresh. Rabba, c. 17. The Jewish theology calls the serpent, in Gen. iii, the old serpent, and designates with this expression the devil. That a spiritual being acted through the serpent appears clearly in the tradition preserved in *Jalk. Shim., Bersh.*, 29, that Sammaël, the highest angel of the throne, had induced the serpent to deceive Eve. The rabbis describe fully the great changes introduced by the fall of man and his heavy losses. By the fall good conduct has become more difficult, but on that very ground more meritorious. Free-will, even in regard to conduct toward God, remains in man even after the fall. There is hereditary depravity* (Erbschuld,) but no hereditary (original) sin, (Erbsünde.) The fall of Adam has caused the death of the entire

* *Erbschuld* literally means *hereditary debt*, and may also mean *hereditary guilt;* but standing in contrast with *Erbsünde*, (original sin,) it appears to have the meaning we have given it.

race, but not sinfulness in the sense of a necessity to sin; sin is the result of the decision of each individual. As far as experience goes, sin is universal, but in itself, even after the fall, it is not absolutely necessary.

XVI. The Condition of Sinful Man.

The origin and nature of sinful man.—At the conception of each individual, God determines what he shall be with the sole exception of his moral character; but whether he is to be righteous or wicked, that God does not determine; that alone he commits to the hands of man, according to Deut. xxx, 15.

Before the soul enters the human embryo, an angel shows it the righteous in the garden of Eden, and the wicked in *Gehenna*, (hell,) and points out to it the results of obedience or disobedience to the Torah and the other laws of God. The soul itself is represented as pure, but the body impure.

The relation of soul and body.—As the soul lived by itself before it entered the body, and will live by itself when it leaves the body, and only with reluctance entered the earthly body, its relation to the latter is of an external character. It seeks to withdraw itself from the body during life. It ascends into heaven during sleep, and returns in the morning as a new being.

The freedom of the will and the universal sinfulness.—Without doubt the Talmud and Midrash attribute to man in principle, even after the fall, still freedom of will, and suppose not only the possibility of the sinlessness of man; but they also really regard single men—though only as an exception—as sinless. The commission of at least single sins, nevertheless, forms the rule. A man's worth or worthlessness is measured according to the number and nature of his transgressions. The fact that the occurrence of single transgressions do not necessarily damage the state of essential righteousness is important for the conception of sinfulness.

Sin and depravity, (*schuld.*)—The synagogue teaches that in the creation of man there was implanted in him a disposition toward sin, but that no inherited sinfulness really exists before the sinful act. Every one establishes his own sinfulness through his own sin, that is, through the transgressions which he commits. On these points Dr. Weber gives numerous extracts from rabbinical authorities.

XVII. Punishment as a Consequence of Sin.

Sin and evil.—As the Jewish theology considers sin as a single fact, without fixing its attention upon the organic connection between the act and the entire moral condition of the actor, so it also refers the punishment of sins generally to definite, sinful, single acts, and thereby disconnects the punishment from the organic connection with the sinfulness and damnableness of the generations. To a single sin corresponds, as a punishment, a single evil; and, *vice versa*, where a single evil is found, there it points to a definite single act on the part of the one upon whom it has come. The question in the Gospel of John ix, 2, proceeded from this view; for as a child itself generally sins only after reaching mature age, one born blind can scarcely have brought his suffering upon himself, except, perhaps, in the extraordinary case which Midrash Rabba reports, on Ruth iii, 13, that a child sinned in its mother's womb; otherwise a sin of the parents must be the cause of the evil. The answer of Jesus rejects at once all these suppositions and the view in which they have their root. But the passage is the oldest proof of the view of the Jewish theology respecting the relation of sin and evil.

Sin and death.—Death has been caused through the fall of Adam, and has since reigned in the world, and will reign, until the Messiah shall remove it. This is a chief and fundamental doctrine of the synagogue. On this doctrine Dr. Weber gives ample quotations from the Jewish authorities.

Sin and the demons.—Jewish theology recognizes the existence of evil angels, at whose head stands Satan. Their employment is to lead men into sin, and their power is described as very great. These evil beings are, however, under the control of the Almighty. In opposition to the tradition that Satan was created on the sixth day, is another tradition that he was the highest of the angels of the throne, and made use of the serpent to deceive Eve. The other devils also are represented as fallen angels. The Jews also believed in magic.

XVIII. Revelation and the History* of Salvation.

God's plan of salvation.—That man still lives after the fall, and is preserved for salvation, has its ground in this, that God,

* We omit the discussion on this part of the subject.

already in advance when he formed the idea of the creation of man, established for his conduct toward him two rules, modifying each other, the so-called כדת הדין, (*rule of justice,*) and the כדת הרחמים, (*rule of mercy.*) God proceeds with man according to justice as Elohim, but not before he, as Jehovah, has allowed mercy to rule. Repentance, and the study and the practice of the Torah, are the means of salvation.

XIX. Righteousness before God and Merit.

The conception of Zekuth, (*righteousness.*)—In the theology of the Talmud and Midrash respecting justification, the conception of *Zekuth* (purity) is of the highest importance. The word has two meanings: that the divine demand shall be satisfied, and that reward may be justly claimed in consequence of this. Man is pure so far as he fulfills the Law, and guilty so far as he violates it.

Righteousness from fulfilling the Law.—When any one fulfills a precept of the Law, the synagogue says *he has* a precept. These precepts, which he fulfills, form his moral possession and speak before God for him. When any one transgresses a precept he *has* a sin. The wish to perform a command is equivalent to its performance. But the mere purpose to commit a wicked act is not reckoned as an act. God determines his relation to man according to man's relation to the Torah. Whoever has fulfilled all the precepts of the Law is truly a righteous man. And although it is possible that a man may fulfill, from the beginning to the end of his life, the whole Torah, yet, in reality, there is no righteous man who does not sin. 1 Kings viii, 46. Hence God acts upon the principle that a man is to be considered righteous or wicked according as his good or evil deeds preponderate. All a man's expressions, even those said in a jest, are recorded in a book. The justification of men is taking place every day.

Righteousness by means of good works.—A second means of obtaining justification before God is the practice of good works, especially almsgiving and the works of love, respecting which Pesikta, 124[a], says, those who perform works of love may take refuge under the wings of the *Shekinah.*

The different relation of individual men to God.—The Jewish theology recognizes three classes of men, namely, the

righteous man, the wicked, and the middling man, (indifferent,) who sometimes acts wickedly, at other times virtuously.

The vicarious righteousness of the fathers.—On account of the uncertainty which exists whether one has kept commandments enough and possesses works of love in a sufficient degree to be counted righteous before God, and therefore can hope to be heard in prayer, protected in danger, and to be received into eternal life in death, it is advisable to supplement his own righteousness, as far as possible, by the righteousness of others whose lives have been perfect, that is, of the fathers. The merits of the fathers are made available: 1. When the condition of man before God is to be examined, that is, when he prays before God. 2. In times of decision respecting life or death. 3. Especially in God's annual time of judgment.

The merit of the saints.—Along with the merits of the fathers, the merits of great righteous men still living have a saving power for their contemporaries before God. In the first place, they procure for their contemporaries, who are deficient in merit, a respite; secondly, they enter as intercessory into all the public distresses and cares of each individual; thirdly, they themselves possess the power to bring miraculous help.

The reward of works.—Every precept has its definite proportionate reward; for every good work God has a storehouse of his own. Even the godless receive for their performance of easy commands—for they do not perform difficult ones—the definite reward. The performance of a duty on the part of men seems to be a gift to God, and the reward as God's gift. The reward is partly temporal and partly eternal. Man enjoys here the interest of his good works, but only in the future world the capital of good works, namely, giving lodging to travelers, visiting the sick, exact observance of prayer, early visiting the school-house, education of sons for the study of the Talmud, and the judging of one's neighbor according to his good side.

XX. The Atonement.

The conception of the atonement.—The consciousness that for transgression the divine forgiveness may be granted without any compensating performance on the part of man, is not entirely wanting in the theology of the synagogue. But this

forgiveness is so limited that it is quite practically annulled. The conception of atonement found in Talmud and Midrash is, therefore, not the biblical one. The biblical כפרה is the covering of sin, through which it is withdrawn from the divine presence and still placed under the divine indulgence, where God himself provides an atonement, which the sinner, needing an atonement, appropriates to himself in faith. On the contrary, the atonement, according to the Talmud and Midrash, is to undo sin and to put the man back again in the position which he had before the transgression for which atonement was to be made.

Dr. Weber gives the views of the ancient rabbis on the atonement under the headings: *Repentance and the day of atonement; Suffering and death as a means of atonement; The vicarious sufferings of the righteousness; The atonement through good works;* and concludes this subject with the following remarks under the heading: *Results of the doctrine of justification and atonement:*

"Two facts stand out prominent as results at the conclusion of the doctrine of salvation: the multiplicity of the means which are employed for obtaining of righteousness and expiation of sin, and the uncertainty of the sinner respecting his relation to God in spite of, or, indeed, on account of, this multiplicity. For the attainment of righteousness, not merely is the fulfillment of the commandments required, but also still special good works; and one's own performances simply are not sufficient, but also the merits of the fathers as well as those of contemporary greater righteous men are demanded. And not for atonement does the daily repentance nor the great repentance of the day of atonement suffice. There is needed for the expiation of certain sins still special suffering, even that of death; besides this, special good works must make reparation for sins committed; and all these performances, as a general thing, the individual cannot allege; but the atonement also demands the co-operation of the righteous whose sufferings, death, and good works appear for others; so great is the multitude of works through which righteousness before God, and thereby certainty of salvation, is laboriously obtained. And what is the consequence? The certainty of salvation is not obtained, the assurance of the religious consciousness, joyfulness toward God, is

wanting to the sinner, and fear accompanies him to death, even beyond this. Of this fear Talmud and Midrash give many an eloquent testimony."

XXI. The Consummation of Each Individual.

Death and the condition of death.—The decree of God, formed on New Year's day, and sealed on the day of atonement, that a man shall die, is for the wicked irrevocable if the measure of his sins is full. Then death is simply the execution of punishment. The death of the righteous, on the contrary, which atones for their own sin as well as for that of the community, follows at the time when the decree of God demands it for the good of the community, and if the righteous man is perfected, that is, has atoned for all his sin and can receive the reward of his righteousness without abatement. Death is characterized as the departure of the soul from the body. The souls of the righteous ascend to God, whence they proceeded, although even still for a time, attracted by a longing for the body, they often return to the grave. The souls of the wicked wander about in a restless condition. The result is that the connection of the soul with the body, this earthly form of existence, in the consciousness of Judaism, is more highly valued and therefore held faster than the hope of a union of the soul with God. Even the souls of the righteous fully depart from the body only gradually; the souls of the others ever seek it again. Herein is reflected the uncertainty of salvation after death. He who is not sure of heaven holds fast to the earth. The entrance into heaven is certain to only a few; the majority at death are not yet ripe for heaven, and yet they are not to be absolutely excluded from it.

The abode of souls in Gehinnom, (hell.)—The common religious consciousness relegates souls when they leave the body into *Sheol* as their present abode. Only those which at their departure are completely righteous, ascend to God and receive their portion in heaven. In the theology of the Talmud and Midrash, *Sheol* is not to be distinguished from *Gehinnom*, (hell.) The Kabbalistic theology of the Middle Ages divided *Sheol* into two parts, *Gehinnom* and the lower Paradise, which latter is distinguished from heaven. In Luke xvi, 22, *et seq.*, Hades and Paradise are separated by an impassable gulf as between heaven

and earth. In the same way the older Jewish view knows only of a *Gehinnom* for the wicked and a *Gan Eden* (Garden of Eden, Paradise) for the righteous, but knows no place between the two. *Chagiga*, 15[a]: He has created righteous men, He has created wicked men, He has created *Gan Eden*, He has created *Gehinnom;* each man has two portions, one in *Gan Eden*, one in *Gehinnom*. If the righteous man at death has been found worthy, he receives his own portion and that of the other (the wicked) in *Gan Eden;* if the wicked man at his departure is found guilty, he receives his own portion, and that of his (righteous) associate in *Gehinnom*. *Gehinnom* has its name, according to Kimchi, (on Psalm xxvii, 13,) from the valley of Hinnom, at Jerusalem, where they were accustomed to bring all impure things, especially all bones, where they also kept a perpetual fire to burn up the impurities. *Gehinnom*, accordingly, is the place for the impure, just as *Gan Eden* is the place for the pure, and the end for which souls descend there is either to be purified or to be consumed by the fire. The first destiny is for the members of the House of Israel; the latter for the heathen. The pre-supposition for the thought that for Israel *Gehinnom* is a purgatory, forms the view that all who are provided with circumcision as the sign of the covenant can not remain eternally separated from God, but must finally be again added to the community of God. In *Gehinnom* they suffer the pain of fire, and this pain is their repentance. They must pay in hell what justice demands. This repentance lasts, according to *Edijoth*, ii, 10, *Pesikta*, 97[b], Echa Rabba, 48[b], in general twelve months—six months in the flame and six months in the cold. All Israelites, says Baba mezia, who descend into *Gehinnom*, ascend into the Garden of Eden, with the exception of three characters: the adulterer, the one who puts his neighbor to shame, and the one who gives his neighbor a disgraceful name.

The lot of the blessed in Gan Eden.—Paradise is destined for the righteous, to give them there the reward of their works. It was created, according to *Pesachim*, 54[a], and *Nedarim*, 39[b], before the world, that is, it forms a constituent part of God's eternal plan of salvation, for there at least first for individuals the communication of salvation comes to a close. Paradise is the place where God holds communion with the righteous, and

where they consecrate themselves to his worship. This communion is so intimate and immediate that the righteous are nearer to God than the angels. The rabbis give the most glowing descriptions of the vastness and splendor of Paradise, which are chiefly of a physical nature. In Paradise there are eight hundred thousand kinds of trees. In its midst is the tree of life, whose branches cover the whole of Paradise. This tree has half a million kinds of taste, of which no two are alike. To each righteous man is assigned an abode, according to the degree of his glory. There are said to be seven orders of the righteous. Thus there are degrees in the glory of Paradise according to the grade of worthiness.

XXII. The Redemption of Israel Through the Messiah.

The Messiah.—To that which God created before the world belongs, according to Beresh. Rabba, c. 1, also the name of the Messiah. He is an essential element in the divine plan of salvation. For it is the destiny of the Messiah to appear at the end of the world's history, when all pre-existing souls shall have entered into a human existence, and to bring them to a close, but to lead Israel to the completion determined by God. His advent is the object of the faith and hope and ceaseless prayer of Israel. In the prayer of the eighteen blessings in the first *Beraka*, (blessing,) supplication is made for the appearance of the *Goël*. But *Goël* is the Messiah. Zunz places the origin of the first three and last two *Berachoth* (blessings) in the time of the second temple. *Gottesd. Vorträge*, 367. Accordingly the hope for the Messiah and the prayer for him is an essential element of the old Jewish religion and theology.

The preliminary conditions for the appearance of the Messiah are repentance and good works. *Sanhedrin*, 97^{b}, says: "All the appointed times (in which the Messiah should have come) have passed away, (without his coming,) now the matter (his advent) only still depends on the repentance and good works of Israel."

It is supposed that the duration of the world's existence, corresponding to the days of the week, embraces six thousand years, which the eternal Sabbath follows. So Aboda Sara, 9^{a}, and *Sanhedrin*, 97^{a}. The first two thousand years include the time without the Law; the third and fourth, the time under the

Law, from the time that Abraham taught the Torah in Harran; and the fifth and sixth thousand, the days of the Messiah. More exactly, they reckon the days of the Messiah from the year 172 after the destruction of the temple, that is A. D. 242. Another determination for his coming was A. D. 531.

There will be signs of the Messiah's coming, both among the people of the world and in the community of Israel. The time that precedes the Messiah will be a period of dissolution for the nations of the world, the time of חִבְלֵי הַמָּשִׁיחַ, (throes of the Messiah.) *Shabbath*, 118ª; comp. Matt. xxiv, 8. The Messiah is born in the midst of pains, in the time of war, famine, pestilences, and perplexities of all sorts, and earthquakes and other fearful phenomena. In Israel, when the Messiah comes, every thing will have reached the lowest degree of degradation. The son will mock his father, the daughter will arise up against her mother, the daughter-in-law against her mother-in-law, and one's foes will be those of his own household.

Elijah, the forerunner of the Messiah.—To raise up the Jews from their deep degradation, and prepare them for the reception of the Messiah, Elijah is to make his appearance. His coming is promised, in Mal. iii, 23, to precede that of the Messiah. Comp. Matt. xvii, 10, 11. Also Sirach, full of longing, refers to his advent, xlviii, 10, 11. He is to appear three days before the Messiah comes. When he comes he will first announce his arrival to the Sanhedrim. Comp. John i, 19, *et seq.* When he announces peace to the world, he will raise his voice upon the mountains so high that it will be heard from one end of the earth to the other. He will shed light upon the descent of the Jewish families so that each family will know to what tribe, stock, and family it belongs. He will purify those who are not of pure descent, that they may be united to the community of God. So the language of Mark in reference to Elijah: "He restoreth all things," (ix, 12.) He will also strive to reform the moral and religious condition of the people, and at the same time decide legal questions which the rabbis were not able to solve. The Jews also expected that Jeremiah would appear along with Elijah as his forerunner. Matt. xvi, 14. Jeremiah is to be understood by "the prophet" in John i, 21, 25; vii, 40; Mark vi, 15. In 4 Ezra ii, 18, Isaiah also appears as a forerunner and assistant of the Messiah.

The entrance of the Messiah into the world.—The Messiah is in no way to be confounded with the *Memra* of Jehovah of the Targums, or with the eternal wisdom. That the *Memra* of Jehovah must be distinguished from the Messiah, the Targum of Jonathan, on Isaiah ix, 5, 6, shows altogether irrefutably. When Midrash on the Proverbs calls the King Messiah one who was created before the creation of the world, the sense is that it was God's eternal purpose to create the Messiah and to send him into the world. From this ideal pre-existence, the real pre-existence of the soul of the Messiah in the גנז הנשמות, (conservatory of souls,) is to be distinguished. Any other pre-existence according to the older Jewish theology is inconceivable. The later Jewish theology alone admits a real existence of the Messiah in *Gan Eden*. He is to enter into his earthly existence by being born of a woman. He is to be Son of David, (Sanhedrin, 93[ab],) a descendant of Ruth. Beresh. Rabba, c. 98, remarks, on Gen. xlix, 10: "Shiloh is the King Messiah; the sovereign authority remains with the tribe of Judah until the coming of the Shiloh, *i. e.*, the Messiah." The descent of the Messiah from David is through Hillel and his successors. That the Messiah is a son of David in no other sense than all other sons of David, we see, for example, from the *Targ. Jonath.* on Isaiah xi, 1. From a pre-eminence over angels being attributed to the Messiah, his supernatural nature does not follow, for even the righteous, according to *Sanhedrin*, 93[a], are greater than the holy angels.

The secret growth and activity of the Messiah.—Entirely corresponding to the old tradition which represents the Messiah as an unknown person appearing upon the theater of his activity, the Jewish theology says that he will come from the North when he publicly appears to restore Israel. Wayyikra Rabba, c. 9; Bammidbar Rabba, c. 13. As Moses grew up in Pharaoh's house without its knowing that it was sheltering the future avenger of Israel, so will also the Messiah, who will exercise retribution on Edom, (the Roman Empire,) dwell in the capital of the Empire without at all being known. This period of quiet and secret existence is not lost for the Messiah and his work. He is growing and becoming worthy of his work of redemption. The future Redeemer himself, first of all, devotes himself most zealously to the knowledge of God and

his Law as well as to the practice of the Law. He will experience severe sufferings, for these are necessary to make a righteous man perfect. But nowhere is it hinted that the Messiah will be sinless. Even he sins, even he repents and becomes perfectly righteous through action and suffering. He will bring Israel out of his last captivity into his own land. This will not be accomplished without the execution of judgment upon the world-power and the breaking of the yoke of Israel's captivity. After this has been accomplished, the Messiah will restore Jerusalem and the sanctuary, establish his kingdom over the nations, but renew Israel through the law. *Targ. Jonath.* on Isaiah. Finally, the glory once lost through Adam's fall will be restored to the people, and thus passes the splendor of the days of the Messiah over into the glory of eternity. Beresh. Rabba, etc.

In this brief sketch of the Messianic work there is no interruption through sufferings and death. This forms no part of the Messianic work. But how does this sketch correspond to Isa. liii? The Targum of Jonathan, which is here our standard, and which, according to the testimony of Aben Ezra and Abarbanel, in their commentaries on Isa. liii, the Wise Men followed for a long time, refers the section Isa. lii, 13–liii, 12, to the Messiah. Dr. Weber, after giving the exposition of Jonathan, remarks, "Nowhere, not even in the last verse, does the Targum find the vicarious sufferings and death of the Messiah as an atonement for the sins of his people."

The work of the Messiah, the redemption of Israel from foreign dominion, the establishment of sovereign authority over the nations, the renovation of Israel as the people of God, are executed, according to the old Jewish theology of Palestine, without being interrupted by atoning sufferings and the death of the Messiah. His power rests, not as the prophet teaches, upon his atoning sacrifice, but upon the personal righteousness which makes him worthy to execute the work of the Messiah.

The Messiah the son of Joseph.—As the servant of God, or the Messiah, according to Isaiah liii, must suffer and die for his people, and as this could not be believed of the Son of David, a Messiah of less dignity must precede him, who, through his death, atones for the sins of Israel, and opens for King

Messiah, with his people, the way for the establishment of the kingdom of glory. This is the Messiah, the son of Joseph, called also the son of Ephraim. This inferior Messiah is to assist the real Messiah, just as Aaron was an assistant to Moses. Dr. Weber thinks that these later pictures of an inferior Messiah were occasioned by the appeals of the Christians to Isaiah liii.

The redemption of Israel and the first resurrection.—As the Israelites were delivered from Egyptian bondage by Moses, so will the Messiah redeem the Israelites from servitude to the nations among which they have been dispersed since the destruction of the temple by Nebuchadnezzar. He will manifest himself to Israel, and then conceal himself for forty-five days, after which he will again appear to execute his work. First the world-power must be crushed. This, in the old Jewish theology, is considered the fourth and last kingdom of the world, (Aboda Sara, 1^{b};) that is, the universal Roman Empire. This kingdom the Jewish theology generally calls the kingdom of Edom. In the days of the Messiah a powerful ruler will stand at the head of the Roman Empire. He is called Armilus, will be notorious for his wickedness, and will unite in himself, in the highest degree, hostility to God and hatred to the people of God. Before the beginning of the Messianic kingdom, the kingdom of the world will fall, and Rome at the same time will be destroyed.

By the overthrow of the world-power Israel is made free and can be collected, and from their dispersion among all the nations be brought back to their home. According to the prevailing view, the ten tribes will then be united with the two tribes.

As all Israel is to be united in the Messianic kingdom, those cannot be wanting who before this time have descended into *Sheol*, and are there waiting for redemption. All those who have the sign of the covenant have claims to redemption and to a share in the Messiah's kingdom. After the captives have been brought out of *Sheol* by the Messiah they and all the righteous who are waiting for redemption will be restored to this temporal life, that is, they will rise from the dead. That this is to take place, according to Jewish tradition, after the exiles shall have been brought back home, Abarbanel testifies in his

Commentary on Isaiah xviii, 3, and Kimchi on Isaiah lxvi, 5. Others suppose that the resurrection of the dead will take place, not at the beginning of the Messianic age, but in the course of it. To the Messiah God gives the key of the resurrection of the dead. The Messiah is called Jinnon, (from נין, *to raise*,) because he will wake up the dead. The resurrection will take place in the Holy Land. The righteous who are buried outside of this land will be rolled thither through subterranean passages. The dead will be gradually raised to life at the successive blasts of a great trumpet, which the Holy One will blow, and which will be heard from one end of the earth to the other. The resurrection body will be composed of bones, flesh, and skin. The starting-point of this new body is the lowest bone of the spinal column, (the coccyx,) which the rabbis suppose incapable of destruction. The resurrection body, in material and organization similar to the present body, will, nevertheless, according to *Sanhedrin*, 92ª, be immortal. The living Israelites gathered from their dispersion, and the dead brought to life, will enjoy in the Holy Land the glory of the Messianic age.

XXIII. The Kingdom of the Messiah.

The Messianic age.—The Messiah will bring collected Israel to *external glorification* and *dominion* and to *spiritual consummation*. These three things form the contents of the days of the Messiah, or Messianic age. With this Messianic age begins עולם הבא, (*the world to come*,) or עתיד לבא, the everlasting life which is predicted by the prophets. At the end of the Messianic age follows the last and general judgment, with which time passes over into eternity. In respect to the duration of the Messianic age the traditions widely differ, giving from forty years to seven thousand.

The building of Jerusalem and the sanctuary.—In the Messianic age Jerusalem shall be rebuilt in great splendor and of vast extent, to become the metropolis of the whole world. The Messiah will rebuild the temple in great splendor. The temple service will be renewed, and the laws pertaining to it will be enforced, and also the traditions. The Messiah will not give a new law, but a new and full exposition of difficult legal questions.

The righteousness and blessed condition of the community.—The Messiah is called the *Lord our righteousness*, because he procures for the people a righteous condition before God, and leads them to the fulfillment of the law. Through the Messiah peace exists between God and his people. This condition of the people before God is not subject to change.

The dominion of the Messiah over the people of the world.—The Messiah, the Son of David, is destined to become the ruler of the world. All the prophecies which speak of a kingdom of God, which is to embrace the whole world, are referred to the Messiah's rule over the world. So Gen. xlix, 10. Shiloh is the Messiah to whom the kingdom will be given. The Targums contain not a few references to the dominion of the Messiah. The world-kingdom which the Messiah will establish takes the place of the Roman Empire. It is supposed that the nations of the world, even in the Messianic age, will further continue to exist as such. But the statements respecting Israel's religious relation to the nations differ widely.

Gog and Magog and the end of the Messianic age.—While the Messiah in Jerusalem is ruling over the nations, a rebellion of Gog and Magog* is made against him, and especially against the law of God which the nations are no longer willing to bear. With the overthrow of these enemies of the Messiah, the general judgment takes place and the world comes to an end.

XXIV. The Final Consummation.

The resurrection and judgment of the world.—Through the rebellion of the nations of the world against the Messiah, the Messianic kingdom comes to an end, and now begins the judgment of the world and the separation of the ungodly people from the earth, which is renovated and assigned to the people of God as their sole dwelling-place. According to the ancient Jewish theology, there will be a resurrection of the righteous only, as a part of their reward. The judgment upon the heathen and those of Israel deemed like them, is continually taking place, while they are dying and descending into *Gehinnom* to receive their just punishment. This is also the view which is found in Luke xv, 23. *Gehinnom*, which is for Israel

*Magog is the country of the ancient Scythians, of which Gog is king.

a purgatory, is for the heathen the place of punishment. At the same time there are such in Israel who likewise fall into *Gehinnom* without hope because they are viewed as heathen. *Erubin*, 19ᵃ, says that all Israelites will be brought by Abraham out of *Gehinnom*, with the exception of the one who has approached a Samaritan woman, and of the one who has made himself uncircumcised so that he may no longer be known as a Jew. There are also sins, not to be forgiven, which consign even the Israelite forever to *Gehinnom*.

Those who have fallen into *Gehinnom* await, first torture and pain, but in the end complete annihilation. In respect to the duration of punishment, the house of Hillel says, (*Rosh Hashshana*, 17ᵃ:) The apostates of Israel who have made known their apostasy (by omitting to put on the phylacteries,) and the apostates from among the nations of the world who have shown by great sins their abandonment of God, go down into *Gehinnom* and are punished for twelve months; after which their bodies are entirely burnt up and also their souls, and the wind carries away the ashes under the soles of the feet of the righteous, according to Mal. iii, 21. But the *Minim*, (Jewish Christians,) and the betrayers (of their people), the epicureans, who deny the divine origin of the Torah and the resurrection of the dead, and separate themselves from the ways of the community, and who, like cruel overseers, have made themselves an object of terror in the land of the living, who have sinned and have caused the multitude to sin, like Jeroboam, the son of Nebat, and his companions, these go down into *Gehinnom*, and are punished in it for all generations. In *Sanhedrin*, x, 3, it is said that the generation of the great flood was long ago annihilated. It appears, then, that a part of the wicked are to be punished forever.

Although judgment is continually executed in the death of individuals, yet at the close of the historical development of this world, a judgment of a universal kind will take place, which we may designate as the judgment of the world. Of this judgment Dr. Weber gives a copious description from the old authorities, and concludes with the remark: "Accordingly, the nations of the world, through the judicial sentence of God, will be delivered to annihilation through the fires of *gehenna*. And thus afterwards the earth, in the sole possession of Israel,

and freed from the ungodly nations of the world, can be renewed and become the seat of eternal life."

The new heaven and the new earth, and the new human race.—From the old creation a new, pure one is to proceed—a new heaven and a new earth—luminous and pure, in which there will be no sinner. This new earth will be perfect and harmonious, and will afford the conditions of an existence free from trouble. There will be no destruction and death, neither will there be strife in the animal world, nor will the peace between men and the animal world ever be disturbed. Upon the earth dwells a new humanity, whose moral renovation is effected by the eradication of the יצר הרע, (*wicked inclination,*) from the heart and the implanting of a new heart.

The Olam Habba, (*future world.*)—The future world belongs to Israel to the exclusion of the nations of the world. To this every Israelite has an expectancy, unless he has lost it by apostasy. Respecting the form of life in the future world there are two different views—the one spiritual, according to which, in the eternal life, none of the functions belonging to the sensual body will any longer exist. In opposition to this, a more materialistic view is given in *Tanchuma*, Chayzé Sara, 8: In this world the righteous beget good and bad, but in that world all (their children) will be good. And we further find in passages the repast of the righteous praised, which must be understood literally, as the food consists of the flesh of the Leviathan.

But whatever may be thought to be the forms of existence in the future world, one thing is fixed: that this existence is a happy and glorious one, because it is a life in full communion with God. This happiness and glory of the righteous are in their nature one and the same, but of different degrees.

Art. IV.—THE WINES OF THE BIBLE.*

[SECOND ARTICLE.]

We must now enlarge the sphere of our inquiry, and examine the grounds on which, at this day, the sanction of Christ is claimed for the use of alcoholic beverages. What are the alleged facts in support of which testimony is offered? Careful analysis reduces the specifications to three: (1) Jesus Christ made fermented wine; (2) Jesus Christ commended fermented wine; (3) Jesus Christ used fermented wine.

Before we enter upon the detailed examination of these several charges, some

III. Preliminary Discussion

will be necessary concerning an assumption which is common to them all, and which, if it be conceded, settles the whole question at once and affirmatively. It is the assumption that there was and is but one kind of wine, and that fermented, and, when taken in sufficient quantities, intoxicating. Chancellor Crosby says,† "There is not a chemist or a classical scholar in the world who would dare risk his reputation on the assertion that there was ever an unfermented wine in common use, knowing well, that *must* preserved from fermentation is called wine only by a kind of courtesy (as the lump of unbaked dough might be called 'bread,') and that this could never, in the nature of things be a common drink." Prof. Bumstead makes similar assertions;‡ declaring that the theory "of an unfermented wine has failed to commend itself to the scholarship of the world.§" And Dr. Moore remarks,‖ "The history of the doctrine of unfermented Bible wine cannot be carried back beyond a few decades; and this fact furnishes a *préjugé légitime* against it." As to the argument from scholarship, it is sufficient to say, there are many and eminent authorities, inferior to none and superior to most in scholarship, who do un-

* In order to give the entire argument we have allowed this Article to greatly exceed our usual maximum of twenty pages.—Ed.

† "A Calm View of the Temperance Question."

‡ "Bibliotheca Sacra," Jan., 1881, pp. 62, 109, 113. § *Ibid.*, p. 115.

‖ "Presbyterian Review," Jan., 1881, p. 81.

hesitatingly affirm the existence and use of unfermented wine in Bible lands and times. They have as complete access to the evidence in the case, and are as competent judges of its validity and bearing, as either of the authors we have quoted or as any of the authorities whom they have cited. We need only mention Moses Stuart,* Eliphalet Nott,† Alonzo Potter, George Bush,‡ Albert Barnes, § William M. Jacobus,‖ Tayler Lewis,¶ George W. Samson,** F. R. Lees, †† Norman Kerr,‡‡ and Canon Farrar.§§ As to the *préjugé légitime*, this is not the first instance in which it has been appealed to for the sanction of error. There has rarely ever been a bad cause in whose support it was not invoked. The almost universal interpretation of the Bible in defense of the doctrine of passive obedience was pronounced a *préjugé légitime* against the right of resistance to tyrants in Charles the Second's day. That interpretation, however, has gone for very little since the Revolution of 1688. The almost universal interpretation of the Bible in support of the system of human slavery was deemed a *préjugé légitime* against the right and duty of abolition, a quarter of a century ago. That interpretation, also, has been worth very little since the crisis of civil war and the act of emancipation. But the principle upon which the non-jurors argued the divine obligation of passive obedience, and the slaveholders defended the divine authority of human chattelism,

* "It was a very common thing to preserve wine in an unfermented state, and when thus preserved it was regarded as of a higher and better quality than any other."—Letter to Dr. Nott, New York, 1848, p. 44.

† "That unintoxicating wines existed from remote antiquity, and were held in high esteem by the wise and the good, there can be no reasonable doubt. The evidence is unequivocal and plenary."—"Lecture on Temperance," London edition, p. 85.

‡ The language of both of these distinguished men to E. C. Delevan, Esq., on the subject was, "You have the whole ground."—"The Enquirer," Aug., 1869.

§ "The wine of Judea was the pure juice of the grape without any mixture of alcohol, and commonly weak and harmless."—"Commentary on John ii. 10."

‖ "All who know of the wines then used, will understand the unfermented juice of the grape."—"Commentary on John ii. 10."

¶ Wine "simply meant the liquid that came from pressing the grape. It was not fermenting fluid, but grape juice."—"The Advance," Dec. 24, 1874.

** "Divine Law as to Wines," *passim.*

†† "Wines, Ancient and Modern," *passim.* ‡‡ "Unfermented Wine a Fact."

§§ "Wine means primarily the juice, and often, as I believe, the unfermented juice, of the grape."—"Talks on Temperance," p. 41.

is precisely the same as that now employed in upholding the theory of a divine sanction for intoxicating wine. The old lesson must once more be learned, that a traditional interpretation of Scripture is not conclusive proof of any doctrine, but is often an obscuration of the truth of God. It is needful, therefore, to "pray against that bias which, by importing its own foregone conclusions into the word of Scripture, and, by refusing to acknowledge what makes against its own *prejudices*, has proved the greatest hinderance to all fair interpretation, and has tended, more than anything else in the world, to check the free course of divine truth." * In every age the Lord has some new light to break forth out of his Holy Word,† and in the next generation we may look to see it break as clearly on the duty of total abstinence as we have seen it shine in the generation just passing on the right of human freedom.

Without attempting any further appeal to authority in this case, we will proceed to examine as carefully and candidly as possible the evidence we have of

1. *The existence and use of unfermented wine in ancient times.*

(1.) And the first is found in the references both of Greek and Roman writers to wine which they declared would not intoxicate. For example, Aristotle ("Meteorologica," iv, 9,) says of the sweet wine of his day, (*οἶνος ὁ γλυκύς*) that it did not intoxicate, (*οὐ μεθύσκει*). And Athenæus ("Banquet," ii, 24,) makes a similar statement. Prof. Bumstead says ‡ that this wine was fermented and called sweet only "from the presence of considerable untransformed sugar." Dr. William Smith says § that it signified "wine positively sweet." It may have included wine which had undergone some degree of fermentation, but in general it was free from intoxicating properties, as the authorities just quoted indicate. This was probably true of the *vinum dulce* of the Romans, described by Columella, ("De Re Rustica," xii, 27.) The same author ("De Re Rustica," iii, 2,) and Pliny also, ("Natural History," xiv, 2,) mention a wine made from the grape, *inerticula*, (literally, "that

* Bishop Ellicott in "Aids to Faith," p. 421.

† Robinson's "Address to Pilgrim Fathers."

‡ "Bibliotheca Sacra," Jan., 1881, p. 62.

§ "Dictionary of Greek and Roman Antiquities," art. "Vinum."

produces no effect,") which Pliny says did not cause intoxication — *temulentiam non facit.* Dr. Moore attempts to break the force of this testimony by saying * that "it is not of the wine, but the grape, that Pliny says it alone does not cause intoxication. And it is not of the wine, but of the grape, that he tells us that we ought to call it sober (*sobriam*)." But any lexicon would tell him that these terms were applied to the grape because they describe the qualities of the wine made from it. So Columella distinctly states, (iii, 2,) *unde etiam nomen traxit.* Still, Dr. Moore insists † that the wine made from this grape "was certainly fermented," because, forsooth, "Pliny tells us that it could grow old, which must or unfermented grape juice could not." This is simply not so, as we shall see. Against both these statements of Aristotle and Pliny, and all similar ones, the objection is brought that it is only in "the comparative sense, and not absolutely," that their testimony as to the non-intoxicating character of certain wines is to be taken.‡ Prof. Bumstead compares them § "with similar statements in regard to lager beer and other beverages, which, it is well known, contain alcohol and can intoxicate if a sufficient quantity be taken. Such statements are popular and not scientific." The standard of comparison in this case, however, is the distilled and fortified liquors of modern times. But a very different standard was in the minds of the ancient authors whom we quote. They knew nothing of these stronger drinks. Distillation was not discovered until the eleventh or twelfth century of the Christian era, ‖ and the wines of antiquity were, in general, of small alcoholic power. In fact all wines, until within the last hundred years, were comparatively weak. The analyses of Neumann in the last century have determined this point.¶ They show that the very strongest of mediæval wines contained only about twelve per cent. of spirit, and the average scarcely more than six. The distilled and fortified drinks of to-day average from twenty-five to fifty per cent. of alcohol. A wine which, in comparison with the ordinary standards of antiquity was pronounced weak, must have been devoid of any intoxicating power.

* "Presbyterian Review," Jan., 1881, p. 105. † *Ibid.*
‡ *Ibid.*, p. 106. § "Bibliotheca Sacra," Jan., 1881, p. 61.
‖ Richardson, "Cantor Lectures on Alcohol," p. 27. ¶ *Ibid.*, p. 24.

(2.) But, however that may be, the objection has no pertinency when the pure juice of the grape freshly expressed is drank. This is the first and simplest product of the grape, and would naturally be the earliest artificial beverage.* It is drank to this day by the peasants in wine-bearing districts.† Its use is clearly traceable as far back as the times of the Pharaohs. This custom is certainly indicated in the record of the chief butler's dream, (Gen. xl, 11:) "And Pharaoh's cup was in my hand; and I took the grapes and pressed it into Pharaoh's cup, and I took the cup and gave it into Pharaoh's hand." The objection that dreams are "not very good historical evidence,‡ is not well taken. The falsity of a dream to real life lies not in its separate images, but in their incongruous relations. The argument for "the unreliability of this particular dream," from the rapidity with which the several events transpire, is answered by the fact that they are events such as actually do occur, and that, too, in precisely the order set forth in the dream. The marvelous fidelity of both the dreams of the chief baker and the chief butler is proved by "so trifling a detail as the bake-meats being said to have been carried on the head," which "is true to Egyptian life, for, while the monuments show that men carried their burdens less often on their head than otherwise, bakers are a marked exception."§ The literal accuracy of the dream of the chief butler is maintained by Tuch,‖ Michaelis,¶ Rosenmüller,** Henry,†† Clarke,†† Lowth,†† and Stuart.‡‡ But without relying upon the authority of these scholars, or making any "prosaic"§§ appeal to the picture exhumed at Pompeii representing Bacchus squeezing grape clusters into a wine-cup, or resting our case on the probability that Herodotus refers to the freshly expressed juice of the grape by *ἀμπέλινος οἶνος*,‖‖ we are able to cite irrefragable proof that the chief butler's dream pictured a literally correct trait of Egyptian

* *Vide* Barry, "Wines of the Ancients," London, 1775, p. 27.
† *Vide* "Life of Dr. Duff," i, 392; Kerr, "Unfermented Wine a Fact," p. 39.
‡ "Bibliotheca Sacra," Jan., 1881, p. 76.
§ Geikie, "Hours With the Bible," p. 467.
‖ "Com. zur Gen.," sec. 513. ¶ "Mosaic Laws," iii, 120.
** "Biblische Alterthumskunde," iv, 219. †† Com. *in loco*.
‡‡ "Essay on Prize Question Respecting the Use of Spirituous Liquors," p. 31.
§§ "Bibliotheca Sacra," Jan., 1881, p. 77.
‖‖ "Presbyterian Review," Jan., 1881, p. 112.

life. Dr. Ebers has recently discovered, on the walls of the temple of Edfu, a picture of the king, standing cup in hand, while underneath is the inscription: "They press grapes into the water and the king drinks." *

(3.) Again, it is without doubt or question that both the Greeks and the Romans had a beverage which consisted of the pure, unfermented juice of the grape, whether freshly expressed or carefully preserved does not just yet concern us. This is referred to frequently by the classic authors of both tongues, and is conceded on every hand by classical scholars of every shade of opinion. For confirmation of this statement we need only refer the reader to Dr. Smith's "Dictionary of Greek and Roman Antiquities," article "Vinum;" or to his "Dictionary of the Bible," article "Wine." The Greek beverage was known by the name of γλεῦκος. It is not affirmed or admitted that it was not known under other names. That point is postponed. It was known by this title. Aristotle frequently mentions it, ("Meteorologica," *passim.*) Suidas, in his lexicon, defines it τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆ, "the droppings from the cluster before it is trodden." Josephus, ("Jud. Antiq.," ii, 52,) applies the term to the wine represented as being pressed out of the bunch of grapes by the chief butler into Pharaoh's cup. Prof. Bumstead admits † that "it was sweet from lack of vinous fermentation," and again he calls it ‡ "the newly expressed juice of the grape." From the supposed necessities of exegesis in the New Testament (Acts ii, 13) Alford, § followed by Dr. Moore, ‖ attempts to widen its meaning to include a certain amount of intoxicating property. But this is contrary to classic usage. The corresponding Latin term, with a precisely similar signification, is *mustum.* It designates a pure and unfermented beverage made of the grape. It is so explained by all the authorities.¶ It is so used by all the Roman rustic writers, Cato, Columella, Varro, and by Pliny. Indeed, so strongly do these authors insist upon its special characteristic of freedom from fermentation—Pliny, *e. g.*, saying, ("Natural History," xiv, 9,) "*Sic*

* Eber, "Durch Gosen zum Sinai." p. 480. Geikie, "Hours With the Bible," p. 465.
† "Bibliotheca Sacra," Jan., 1881, p. 62. ‡ *Ibid.*, p. 81.
§ Com. *in loco.* ‖ "Presbyterian Review," Jan., 1881, p. 110.
¶ *Vide* "Harper's Latin Dictionary," 1880, *in loco.*

—*scil. fervere—appellant musti in vina transitum*"—that Dr. Moore and others declare, "this distinguishes must from wine, the differentia consisting in its having undergone fermentation." * This much, therefore, is settled without controversy. The people of antiquity did have a form of unfermented grape juice which they used as a beverage.

We advance now another step, and consider the fact that

(4.) The ancients were familiar with the methods by which fermentation † is prevented. Grape juice contains two leading ingredients, sugar and albumen or gluten. The former is composed of the three chemical elements, carbon, hydrogen, and oxygen; the latter is composed of four elements, carbon, hydrogen, oxygen, and nitrogen. Nitrogen in all of its compounds is an unstable element, disposed to disengage itself from one union and to seek another. Thus it hastens the decay of vital organisms and tends to the formation of new substances. The decay of the gluten in the grape juice affords the necessary conditions for the reception and growth of the yeast germs which are floating every-where in the air, and in the presence of which the sugar is gradually converted into alcohol, while carbonic acid escapes from the liquid.‡ Now there are four or more different methods by which this process may be prevented and the grape juice preserved fresh and unfermented.

a. The gluten may be separated from the other elements. This substance, enclosed in minute cells, is located in the lining of the skin and in the envelope of the seed of the grape. By careful manipulation the flowing juice in which the sugar is concentrated may be released without disturbing the fermentable pulp. This principle was understood by the ancients and applied in practice. They had a drink which they called πρόχυμα. ("Geoponica," vi, 16,) or *protropum*, ("Natural History," xiv, 9.) Of this article Pliny says: *Ita appellatur a quibusdam mustum sponte defluens, antequam calcentur uvae*, "So the must which flows out of its own accord, before the grapes are trodden, is called by some." Such a liquid, oozing

* "Presbyterian Review," Jan., 1881, p. 101.

† We use the term throughout this article for what is strictly "vinous" fermentation, unless the contrary fact is indicated.

‡ Nichols, "Manual of Chemistry," pp. 143, 181. Schützenberger, "Fermentation," p. 18.

spontaneously from the skin of the grape, and composed almost entirely of the saccharine portion of the juice, could not have been quick to ferment. But Dr. Moore says,* "Pliny expressly tells us that it was allowed to ferment," (*Hoc protinus diffusum lagenis suis defervescere passi.* N. H., xiv, 9.) This does not mean, however, that fermentation was essential to *protropum*—it is called that before any thing is said about its undergoing that process—but that *protropum* was allowed to ferment, after which it was known under another name. The value of careful handling of the grapes to prevent the escape of the gluten is indicated by several items in the directions and descriptions of Roman writers on wines. They frequently insist that the grapes shall be trodden by foot, (*calco,*) rather than crushed by the heavy beam, (*prelo.*) Thus Columella, (xii, 37,) in a recipe for making *vinum dulce*, directs that the grapes shall be trodden, (*calcato,*) and the juice kept free of every thing which has come through the press, *quod habeat ex tortivo.* And Pliny, in describing the process of making *passum*, says, (xiv, 9,) *Tunsasque* [*uvas*] *leniter exprimunt*, "They *gently* crush and press the clusters." The juice which was obtained from this careful pressure, before the grapes had been fully trodden, was known as the *mustum lixivium*, and was preserved for drinking in its unfermented state. ("Geopon.," vi, 16; Columella, xii, 41.)†

When the gluten has been expressed with the saccharine juice it is still possible to effect a separation. By means of filters the fermentable pulp may be strained out. This is accomplished with complete success by modern apparatus.‡ It is not certain that the ancients possessed equally effective methods. It is probable, however, that during the whole history of wine-making attempts in this direction have been made. It was, doubtless, with this end, in part at least, in view that the early Egyptians employed the presses which are represented on the tomb-walls of Beni-Hassan. "The most simple consisted merely of a bag in which the grapes were put, and squeezed by means of two poles turning in contrary directions; a vase being placed

* "Presbyterian Review," Jan., 1881, p. 104.

† *Vide* Smith's "Dictionary of Greek and Roman Antiquities," art. "Vinum."

‡ *Vide* "Encyclopædia Britannica," Ninth Ed., art. "Fermentation." Also, Ure's "Dictionary of Arts, Manufactures and Mines," i, 697.

below to receive the falling juice."* There was another press, nearly on the same principle, but more elaborately constructed. Both strained as well as expressed the juice of the grapes. The Latin writers refer to the use of strainers or filters in the preparation of wines. The *cola* or cloth sacks, according to Virgil, ("Georg.," ii, 240–245,) were a regular accompaniment of the *prelum* or wine-press. Pliny says, (xxiii, 24,) *Utilissimum* (*vinum*) *omnibus sacco viribus. Meminerimus succum esse qui fervendo vires musto sibi fecerit.* "The most useful wine for everybody is that whose strength is destroyed by the filter. We must remember that there is a juice which, by the fermenting of the must, has made to itself strength." That in this instance Pliny refers to the use of the filter to destroy—for such is the force of *frango*—the strength of wine in which fermentation had already begun, is admitted. But it does not follow that because it was used for this purpose it was applied to no other. The passage we have quoted indicates its employment to separate the *succum*, which may refer to the gluten or fermentable substance, as well as to strain out the *fæces*. It is of some significance in this connection that the Delphin notes on Horace i, xi, where the expression *vina liques*, "filter your wines," occurs, say, *Veteres nempe mustum priusquam ferbuisset per saccum toties colabunt*, etc. "For of a truth the ancients were in the habit of straining *the must* repeatedly through a filter *before it had fermented*." It is certain that wines were filtered to deprive them of their intoxicating power. Pliny says, (xiv, 22,) *Ut plus capiamus* (*vini*) *sacco frangimur vires.* "That we may drink the more wine we destroy its strength by the filter." So Plutarch, ("Sympos.," viii, 7,) after speaking of the process of filtration in very much the same words as Pliny, and telling us that *it was frequently repeated*, says, "The strength being thus withdrawn, the wine neither inflames the head nor infests the mind and the passions."

But this is not the only method by which fermentation may be prevented.

b. The expulsion of the moisture is equally efficacious. Says Prof. Ditman,† "No fermentable subject will ferment except

* Wilkinson, "Ancient Egyptians," i, 45.

† "Encyclopædia Britannica," Ninth Ed., art. "Fermentation."

in the presence of water, and unless it be kept by means of that water in contact with some specific ferment." There are two ways in which the removal of the water is effected. The grape may be dried before the skin is broken, and, preserved in that condition, after any lapse of time it will afford material for an unfermented beverage. By the simple soaking of dried grapes or raisins in water many churches provide the wine used in celebrating the Lord's Supper. Rev. Henry Homes, American missionary at Constantinople, informs us,* that in Asia Minor and Syria the grapes are carefully dried, and then the "raisins are boiled for two or three hours to make a refreshing drink, called 'sweet water,' (*khosab*, literally, boiled water.) It has no intoxicating qualities, for the proportion of the water is large, and it is drunk only when freshly made." Mr. Edward W. Lane, the distinguished Arabic scholar and traveler, says:† "*Nebeedh*, prepared from raisins, is commonly sold in Arab towns under the name of *zebeeb*. I have often drunk it in Cairo, but never could perceive that it was in the slightest degree fermented." This raisin wine was the Roman *passum*, (from *pando*, so called because the grapes were *spread out* to dry.) Columella, (xii, 39,) Varro, (Ap. Non. 551, 27,) and Pliny (xiv, 9) describe this kind of wine. Dr. Moore quotes Columella, (xii, 39,)‡ "*Deinde post* xx. *vel* xxx. *dies cum deferbuerit in alia deliquare*," etc., to prove that it was fermented. But in this case, as in that of *protropum*, already mentioned, the statement merely indicates the fact that *passum* was sometimes allowed to ferment, not that fermentation was essential to its being *passum*. On the contrary, Columella says, (xii, 39,) *Prelo* [*uvas*] *premere passumque tollere*, "Squeeze the grapes in a press and take away the *passum*." It was *passum* immediately, before any fermentation could have taken place.

The most common and successful method, however, of expelling the moisture is by inspissating the fresh juice. By boiling, the water is evaporated and fermentation prevented. The people of Syria to this day boil down the simple grape juice "until it is reduced to one fourth of the quantity put in."§

* "Bibliotheca Sacra," May, 1848.

† Notes to the "Arabian Nights," vol. i, p. 215.

‡ "Presbyterian Review," Jan., 1881, p. 105.

§ Rev. Mr. Homes in "Bibliotheca Sacra," May, 1848.

The product known as "*nardenk* is used as a syrup for a beverage, one part of the syrup to from six to fifteen parts of water. It ordinarily has not a particle of intoxicating quality." "In the manner of making and preserving it, it seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation wine." The modern Italian wine known as *vino cotto* is boiled, and has been found by chemical analysis not to contain a particle of alcohol. When drank it requires weakening with water.* The Arabic *dibs* is the product of boiling grape juice.† Archbishop Potter (A. D. 1674) says:‡ "The Lacedæmonians used to boil their wines upon the fire till the fifth part was consumed; then after four years were expired began to drink them." He cites as authority for this statement Democritus, a Greek philosopher, and Palladius, a Greek physician. Virgil ("Georg." i, 295) pictures the housewife as

> "—— dulcis musti vulcano decoquit humorem,
> Et foliis undam tepidi despumat aheni."

"She boils down by the fire the moisture of the sweet must, and skims off with leaves the wavy froth of the simmering caldron." Varro, Columella, and Pliny describe the boiled wines of the Romans, and give them different names according to the extent to which evaporation was carried; as, *carenum*, one third; *defrutum*, one half, (so Pliny; but Columella and Varro say one third;) *sapa*, two thirds.§ These were distinguished by the Greeks under the general names of ἕψημα, γλύξις, and σίραιον. Prof. Bumstead and Dr. Moore both dismiss them with the general denial that they were "ever used or designated" as "wines." As regards the latter point we shall see further on. As regards the former, it is true Pliny says, (xiv, 9,) *Omnia in adulterium mellis excogitata*, "They were all contrived for the adulteration of honey." But he does not say they were limited to that use. We know they were not. They were employed to give body to lighter and fermented wines, (Col. xii, 39,) and they also "entered as ingredients into many drinks."‖ It is probable that they were themselves simply

* Van Buren, "Gospel Temperance," p. 105, note.
† Van Lennep, "Bible Lands," p. 120.
‡ "Grecian Antiquities," Edinburgh, 1818, ii, 360.
§ Smith, "Greek and Roman Antiquities," art. "Vinum." ‖ *Ibid.*

diluted and drank like the Syrian *nardenk*, the Persian *duschab*,* the Italian *vino cotto*, and the French *vin cuit*. We know that the practice of diluting wines was universal in ancient times. Rome had a public establishment for this purpose, known as the Thermopolium. It furnished its patrons hot water and cold; the hot, according to Sir Edward Barry,† to dissolve their more inspissated and old wines. This process was made necessary, not only by the strength, but quite as much by the sweetness and consistency of the wines. This is the key, we think, to the interpretation of the oft-quoted passage from the "Odyssey," (ix, 196 f.,) concerning the wine which the priest, Maron, gave to Ulysses. Prof. Bumstead says,‡ "It was *so strong* that a single cup was mingled with twenty of water." Homer says nothing of the sort. He calls the wine (l. 205) *ἡδὺν, ἀκράσιον, θεῖον ποτόν*, "a sweet, unadulterated, divine drink;" (l. 346,) *μέλας οἶνος*, "black wine;" (l. 360,) *αἴθοπα οἶνον*, "dark wine." And he says of Polyphemus, to whom Ulysses offered it, (l. 208:)

> Τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
> Ἓν δέπας ἐμπλήσας, ὕδατος ἀνὰ εἴκοσι μέτρα
> Χεῦ'.

"But when he drank this honey-sweet, red wine, filling up one cup, he poured in it up to twenty measures of water." There is not a word here or elsewhere about its strength, but every one of the adjectives employed indicates just such excessive sweetness, thick consistency, and dark color as would be produced by heat. The celebrated Opimian wine, which Pliny tells us (xiv, 4) had in his day, two centuries after it was made, the consistency of honey, may have been an inspissated article. Such, very likely, was the Tæniotic wine of Egypt, which Athenæus, in his "Banquet," (i, 25,) tells us had such a degree of richness (*λίπαρον*) that "it is dissolved little by little when it is mixed with water, just as the Attic honey is dissolved by the same process." A further fact in this connection calls for

* "The Persians sometimes boil the duschab (a syrup of sweet wine or must) so long that they reduce it to a paste for the convenience of travelers, who lay in a stock of it for the journey, cutting it with a knife, and diluting it with water to serve as a drink."—"Travels in Muscovy, Tartary, and Persia," by Adam Olearius, Embassador for Holstein, by Wicquefort, lib. v, 802.

† "Observations on the Wines of the Ancients," London, 1775, p. 165.

‡ "Bibliotheca Sacra," Jan., 1881, p. 62.

notice. As grape juice boils at 212 deg. Fahr., and alcohol evaporates at 172 deg. Fahr., it is evident that, if there were any in the liquid, boiling would expel it.

c. Fermentation may also be prevented by the exclusion of the air from the grape juice. The researches of Pasteur and Hallier * have established the fact that the spores or germs of the yeast plant are introduced by the action of ordinary air into the fermentable fluid. So that if the grape juice be inclosed in some air-tight receptacle fermentation will not occur. The ancients were acquainted with this fact, if they did not understand its theory. It was their custom to take the earthen *amphora*, Greek κέραμος, carefully line it with pitch, and having filled it with the fresh juice, seal it and then sink it in water or bury it in the earth. In this way it was preserved from the access and action of the atmosphere. We find directions for this process in Cato, ("De Re Rustica," 120,) Columella, (xii, 39,) Pliny, (xiv, 9,) Plutarch, (Q. N., 26) and the "Geoponica," (vi, 16.) Columella introduces his directions as follows: *Mustum ut semper dulce tanquam recens permaneat sic facito*, "That your must may be always sweet as when it is new, thus proceed." He closes by saying, *Sic usque in annum dulce permanebit*, "It will thus remain sweet for a whole year." Dr. Moore is at some pains to point out † that this remark indicates the sense in which *semper* is to be understood, both in this passage and the one soon to be quoted from Pliny, and intimates that must could be preserved in this way only for a year. If it were so, that would be all that was required. Each vintage would yield a fresh supply. But it is not so. The method that would preserve it one year would keep it ten, twenty, or any number of years.

This process is so closely connected with another, as indicated by the passages to which we have referred, that we will turn to it without further illustration of the one under consideration.

d. Fermentation may be prevented by keeping the grape juice at a temperature below 40 deg. Fahr. Fermentation is possible only at a temperature between this and 86 deg. Fahr. Above the latter point the acetous surplants the vinous process; below the former point the ferment is inoperative. Any thing,

* Appleton's "American Cyclopædia," art. "Fermentation."

† "Presbyterian Review," Jan., 1881, p. 104.

therefore, that reduces the temperature to 40 deg. or below will keep the liquid fresh and sweet. Pliny, in speaking of the Greek, *ἀεὶ γλεῦκος*, Latin, *semper mustum*, says, (xiv, 9,) *Mergunt e lacu protinus in aqua cados, donec bruma transeat, et consuetudo fiat algendi*, "Immediately after the casks have been filled from the vat they sink them in water, until the winter solstice is past, and the habit of being cold is created." Thus, by a combination of the two last-mentioned methods, the exclusion of the air and the reduction of the temperature, fermentation is prevented and the grape juice kept fresh.

c. It remains to speak of one other method of preventing fermentation, namely, by sulphur fumigation. This absorbs the oxygen of the air and arrests the action of the nitrogenous element in the gluten. The process is employed by wine growers in Europe at the present day in preserving unfermented wine.* It is well-known that the ancients used sulphur, pumice-stone, the yelk of eggs, and other substances containing sulphur, in the preparation of their vines. Pliny in a chapter (xiv, 20) devoted to recipes for preserving wine *in primo fervore*, "in the first stages of ferment," says: *Cato facit et sulpuris mentionem*, "Cato also makes mention of sulphur." Horace doubtless alludes to this practice, (Car. iii, 8 :)

> "Hic dies, anno redeunte, festus,
> Corticem adstrictum pice dimovebit,
> Amphoræ fumum bibere institutæ.
> Consule Tullo."

"This day, sacred in the revolving year, shall remove the cork fastened with pitch from the amphora which was set to fumigate in the consulship of Tullius." The next stanza informs us that this fumigated wine might be drank to the extent of a hundred cups without exciting passion or clamor. "When the Mishna forbids *smoked* wines from being used in offerings, (Manachoth, viii, 6, *et comment*,) it has chiefly reference to the Roman practice of fumigating them with sulphur, the vapor of which absorbed the oxygen of the air and thus arrested the fermentation."†

(5.) We have thus far been considering the thing itself without much regard to the name by which it was called. We

* Kerr, "Unfermented Wine a Fact," p. 21.

† Kitto, "Cyclopedia of Biblical Literature," art. "Wine."

have seen that there was and is such a beverage as the unfermented juice of the grape, that it was used as freshly expressed and when carefully preserved. That it was a common drink is amply attested by the frequent references to it in the writings of almost every ancient author, among both the Greeks and the Romans, in all ages of their history, from the earliest to the latest. It is mentioned not only by specialists, but by writers on general topics, historians, dramatists, moralists, and poets. The inference is natural that it was every-where recognized and used as a beverage. But the claim is set up that the unfermented juice of the grape was never known as wine. How that may be in the case of the Hebrews is reserved for separate consideration. Whatever was the classical usage we propose now to ascertain. The position taken is, that *wine meant always the fermented juice of the grape.* But the fallacy of such a proposition appears from these facts:

a. The fermented juice of the grape was not always called *wine.* Pliny, in referring to the Roman custom of forbidding the use of intoxicating wine to women, says (xiv, 13) in Cato's day kinsmen kissed the women when they met them to see if their breath smelled of *temetum;* and adds, *Hoc tum nomen vino erat,* "At that time this was the name for wine." Like this is the change in modern Greek by which wine is called *κρασί,* literally, *the mixed,* instead of the more classical *οἶνος.*

b. The term "wine" is used without any reference whatever to the *grape.* Herodotus calls beer made from barley (ii, 77) *οἶνος κριθέων,* and palm toddy (ii, 86) *οἶνος φοινικήϊος.* Xenophon also speaks of *οἶνος φοινίκων,* (Anab., ii, 3, 14,) and Dioscorides (Mat. Med., v, 40,) mentions *φοινικίτης οἶνος.* Herodotus (iv, 177) calls a drink made from the lotus plant *οἶνος.* Pliny says, (xiii, 5:) *E myxis in Ægypto et vina fiunt,* "Wines also were made from figs in Egypt."

c. Wine did not always mean the *juice* of the grape. The Greek *οἶνος,* (ancient, *Foῖνος,*) Latin, *vin-um,* (ancient, *vain-om,*) Gothic, *vein,* Armenian, *gin-i,* (for *gwin-i,*) German, *wein,* and English, *wine,* according to the best etymologists,* are either derived from or have a common origin with the Hebrew יין

* Relations of the Aryan and Semitic Languages, "Bibliotheca Sacra," Jan., 1881, p. 142; Fürst, "Lexicon," *sub* יין; Renan, "Lang. Sem.," i, 207.

yayin. This term, as we shall soon see, is used in at least two instances for the grape itself. The cognate Arabic term for wine means literally, "dark-colored grapes," and the Ethiopian term, "a vineyard." Similarly we find that the most ancient name for the vine among the Greeks was *οἴνη*, (Hesiod, Op. 572,*) and even after the introduction of *ἄμπελος* it retained its place, for example, in Euripides. Josephus enumerates (Bel. Jud. vii, 8, 4) among the stores in the fortress of Massada, corn, (*σῖτος*,) wine, (*οἶνος*,) oil, (*ἔλαιον*,) pulse and dates. He calls them *τοῦς κάρπους*, and by the terms wine and oil undoubtedly designates grapes and olives. We find the Latin *vinum* used for grapes, (*vinum pendens*, Cato, 147,) and for the vine, (*locus optimus vino*, Varro, i, 25.)

d. Wine did not always mean the *fermented* juice of the grape. The Greek writers frequently apply *οἶνος* to the juice of the grape before fermentation was possible. Æschylus (Agam. 939, 940) describes Zeus as creating *οἶνον* within the green grape, *ἀπ' ὄμφακος*. Anacreon (Ode 48) speaks of *τὸν οἶνον πεπηδημένον ὀπώραις ἐπὶ κλημάτων*, "the wine imprisoned in the fruit on the stems." Nicander of Colophon says,† *δεπάεσσιν Οἰνεὺς δ' ἐν κοίλοισιν ἀποθλίψας οἶνον ἔκλησε*, "And Æneas having squeezed (the juice) into hollow cups called it wine." Proclus, (A. D. 412,) who annotated the "Works and Days" of Hesiod, in his comment on line 611, explains the process of treading the grapes and "treading out the wine," *ἐκθλίβοντες τὸν οἶνον.*

e. The unintoxicating and unfermented juice of the grape was called wine. The beverages which Aristotle and Pliny said do not intoxicate were respectively designated as *οἶνος* ("Meteorologica," iv, 9) and *vinum* ("Natural History," xiv, 2.) *Γλεῦκος* and *mustum* were wine and were so named. Aristotle, speaking in the terms of the most exact science of his age, says, ("Meteorologica," iv, 7:) *οἶνος γάρ τις καὶ πήγνυται καὶ ἕψεται, οἷον τὸ γλεῦκος*, "For some *wine*, such as *gleukos*, is both congealed and evaporated." This is decisive of the fact that *gleukos* was wine, and was recognized scientifically as such. Cato, in giving instructions for making hellebore wine, says, ("De Re Rustica," 115:) *In vinum mustum veratri atri manipulum conjicito in amphoram*, "Throw a handful of black hellebore into *must wine* in an amphora." This settles the significance of

* *Vide* Athenæus, "Banquet," i, 1. † *Ibid*, ii, 1.

mustum. It first appears in the age of Cato (200 B. C.) as an adjective signifying "fresh," "new," "sweet," or "young," and is applied to *agna*, ewe lamb, (Cato, ap. Prisc., 711,) and to *mala*, apples, (Cato, "De Re Rustica," 73,) as well as to *vinum*. But in the latter case it became so identified with its noun that the latter was gradually dropped or absorbed, and the adjective became substantive in use and force. *Mustum*, therefore, always implies *vinum*, and means unfermented wine.* This is the explanation of other forms, such as *defrutum*, equivalent to *defrutum vinum*, boiled wine; *passum*, equivalent to *passum vinum*, raisin wine; and so *mulsum vinum*, honey wine; *protropum vinum*, untrodden wine, etc., etc. This is so plain a truth that any one acquainted with the usages of the language will immediately recognize it. The lexicons (for example, Harper's "Latin Dictionary," 1880,) corroborate the statement by supplying *vinum* after each of these forms. To say that they were not wines, simply because in common usage *vinum* was omitted, is illogical and absurd. On exactly the same grounds one might deny that claret (French, *clairet*, dim. of *clair*, clear) is wine, or that hock and sherry are. The usage in both cases is precisely similar. In Greek, likewise, *γλεῦκος, γλύξις, πρόδρομος, ἔψημα, σίραιον κ. τ. λ.*, were originally adjectives used with *οἶνος*, but having incorporated into themselves the signification of the noun, they were generally used substantively. Yet occasionally we find the noun expressed, as in Hippocrates, *οἶνος σίραιον*. We think this a sufficient answer to Professor Bumstead, who "has yet to learn that the name *οἶνος* or *vinum* was ever applied to any of these products, (*ἔψημα, γλύξις, carenum, defrutum*, and *sapa*,) unless, perhaps, by some figure of speech." † By the side of Professor Ramsey's assertion ‡ that these were "grape jellies and nothing else," we place the testimony of Parkinson, § who calls them *vina*, and that of Dr. Richardson, ‖ who classes them among "wines."

* Varro (i, 13) expressly ranks *mustum* as *vinum, Scepe, ubi conditum novum vinum, orce in Hispania a fervore musti ruptæ*, "Often when *new wine* is put up, the casks in Spain are burst by the fermenting of the *must*."

† "Bibliotheca Sacra," Jan., 1881, p. 63.

‡ Smith's "Dictionary of Greek and Roman Antiquities," art. "Vinum."

§ "Theatrum Botanicum," 1640, p. 1557.

‖ "Cantor Lectures," p. 22.

From the fact that Pliny (xiv, 9) speaks of certain *dulcia*, among which *defrutum*, *carenum*, etc., are enumerated, it has been claimed that they were something distinct from *vina*. This classification includes *mustum*, *passum*, *protropum*, *mulsum*, etc., and would indicate that all, if any, were not wines. But it is by no means an exclusive category. It does not follow, because an article is ranked among the *dulcia*, that it does not also belong among the *vina*. *Dulcia* is an adjective with substantive force, and the word, in this instance, to be understood is *vina*. The chapter (9) which treats of these *dulcia* opens with a statement concerning *vinum omne dulce*, and the whole book (xiv) is devoted to the consideration of *vina* as the next book (xv) is of *olea*, *duo liquores humanis corporibus gratissimi*, (xiv, 22:) "The two liquors most grateful to the human body." Pliny confirms this interpretation when, after quoting several authorities concerning a certain wine called Myrrhina, he says, (xiv, 14,) *Quibus apparet non inter vina modo murrinam, sed inter dulcia quoque nominatum*, "From which it is evident that Myrrhina was classed, not only among wines, but also among sweets," or sweet wines.

Further evidence of the fact that the unfermented juice of the grape was called wine will appear in our examination of the Scripture terms for wine to which we now turn.

2. *The Recognition of Unfermented Wine in the Scriptures.* Our inquiry in this direction will embrace the Scriptures of both the Old and the New Testaments. It is necessary to include the former as well as the latter, since the Old Testament was the only written law of the Church of God until after Pentecost; it was constantly quoted and referred to by Christ, who declared that he came not to destroy but to fulfill it, and it is, therefore, our principal key to the interpretation of the New Testament. Both Testaments discriminate between fermented wine, which is stimulant and intoxicating, and unfermented wine, which is nutritious and unintoxicating. They do this in two ways.

(1.) By the terms in which they speak of wine. In one class of passages it is commended and in another class it is condemned; in each case in the strongest and most unmistakable language. It is described as a blessing (Psa. civ, 15, etc.) and as a curse, (Prov. xx, 1, etc.) It is allowed (Deut. xiv, 26, etc.)

and it is interdicted, (Prov. xxiii, 31, etc.) It is made a symbol of spiritual blessings, (Isa. lv, 1, etc.) and an emblem of divine wrath, (Psa. lxxv, 8.) The natural inference is, that two different substances are designated by these totally diverse characterizations. Says Professor Stuart,* "I cannot refuse to take this position without virtually impeaching the Scriptures of contradiction or inconsistency." But an attempt is made to meet this argument by the citation of other things which, it is claimed, are spoken of in the Scriptures in like contradictory terms. Prof. Bumstead instances rain,† "as a blessing given alike to the just and the unjust," and "as a curse sent to destroy the inhabitants of the earth in a flood." Dr. Moore, with iconoclastic fury, piles example upon example in order "to demolish utterly a specious fallacy by which multitudes have been deceived." ‡ He cites the tongue which St. James calls "a fire, a world of iniquity," etc., but which is, nevertheless, "an organ of unspeakable benefit to man;" wealth, which may be either "a blessing or a snare;" knowledge, which St. Paul says "puffeth up," but which is "elsewhere described in the Scriptures as an excellent thing;" marriage, which the same apostle both approves (1 Tim. iv, 3) and disapproves, (1 Cor. vii, 1;) God, who is "love" and "a consuming fire;" Christ, who is both a Saviour and a "stone of stumbling;" the lion, who is an emblem of Christ and of the devil; leaven, unto which the kingdom of heaven is likened, and of which, as the symbol of Pharisaic doctrine, men are bidden to beware; and the four cups of Passover, which the Talmud expressly declares symbolize both blessings and curses. And then both authors ask if we are to infer in these cases that there are two kinds of rain, tongues, knowledge, etc., or that the distinction lies in the uses of the several objects. As regards the rain, the tongue, the lion, the leaven, and the Passover cups, it is apparent on the surface that they are used in a purely figurative sense, and that in no instance is the object itself intended to be described as intrinsically good or bad. It is not the tongue, for example, that is meant, but the evil disposition which it symbolizes and which would remain were the phys-

* "Letter to Dr. Nott," p. 49.

† "Bibliotheca Sacra," Jan., 1881, p. 65.

‡ "Presbyterian Review," Jan., 1881, p. 83.

ical member literally cut out. As regards the other examples, it is not denied that the best gifts may be abused, and that even so excellent a thing as knowledge may become "an occasion of pride." But an isolated instance of warning against the misuse of a good thing furnishes no proper parallel to the scores of warnings against the use of wine,* which is distinctly declared a bad thing.† This remark applies to marriage, which is every-where commended in the Scriptures, save in this special instance, where, under exceptional circumstances, it is suggested as inexpedient. The Bible nowhere condemns wealth or warns against it, but against the inordinate desire for it. When Dr. Moore refers to 1 Tim. vi, 9, 10, in support of his statement ‡ that "some people, to be consistent, should put away wealth as an accursed thing," he forgets that those passages say nothing concerning wealth or money, but the love of it. The references to God and Christ, and their twofold attitudes toward sin and the persistent sinner, on the one hand, and toward the repentant believer on the other, are in no sense pertinent to the case in hand.

But the ample vindication of our interpretation of these two classes of passages concerning wine lies in two considerations.

a. First. There are two kinds of wine. We believe this has

* Such, in particular, as Prov. xxiii, 31. Prof. Bumstead ("Bibliotheca Sacra," Jan., 1881, p. 87) calls it "an intense literalism" to make this "mean an entire prohibition of wine." He says it is "the gloating look of the wine-bibber against which the warning is directed." But this is a strained interpretation which nothing in the simple verb רָאָה, *to see*, warrants. That the sense may be "look not with desire" is possible. But the prohibition is one that ranks in comprehensiveness with the New Testament precept forbidding so much as the lustful look, (Matt. v, 28.) Dr. Moore, who admits that it is a warning "against looking" at "this dangerous wine," ("Presbyterian Review," Jan., 1881, p. 96,) limits its application to the persons specially addressed, who, he says, are those addicted to its intemperate use; but that is contrary to the terms and spirit of the passage. The prohibition is based, not upon the habits of the person addressed, but upon the dangerous properties of the wine described. Dr. Moore, stating that the passage has a construction similar to Gen. i, 4, "See not wine that it is red," absurdly suggests that it means "Don't put your eyes on these tempting qualities," as though every thing would be all right, drunkenness and all, provided the victim did not fix his gloating eyes on its intoxicating properties. The construction of the particle כִּי, however, is not simply conjunctive, as in Gen. i, 4, but temporal, as in A. V. here, and with an implied causal force, as in Gen. ii, 3, "Look not *because*."

† For example, Prov. xx, 1, "Wine is a mocker." Heb., לֵץ, LXX, ἀκόλαστον. Eph. v, 18, "Wine wherein is excess."

‡ "Presbyterian Review," Jan., 1881, p. 82.

been sufficiently proved, but the argument will be re-enforced by evidence soon to be submitted. Just at this point, however, it is important to emphasize the fact that these two kinds are totally distinct in their constituents and characteristics. This is clearly set forth in the following comparative tables: *

Unfermented wine is composed of	Fermented wine is composed of
1. Gluten.	1. *Alcohol.*
2. Sugar.	2. *Œnanthic Acid.*
3. Gum.	3. *Œnanthic Ether.*
4. Various *odorous* matters.	4. *Essential or Volatile Oils.*
5. Malic Acid.	5. *Acetic Acid.*
6. Citric Acid.	6. *Sulphate of Potash.*
7. Phosphorus and	7. Bouquet or Aroma.
8. Sulphur in combination.	8. Chlorides of Potassium and Sodium.
9. Bitartrate of Potash.	9. Tannin and Coloring Matter.
10. Tartrate of Lime.	10. Undecomposed Sugar, gum, etc., in *small* quantities.
11. Water, etc.	

The first six elements in the second table are entirely new compounds, and there is no more chemical identity between the two substances than between barley and beer.

b. Second. The two classes of passages, the one commendatory, the other condemnatory, could not be indiscriminately applied to the two substances. Unfermented wine would not be interdicted, since it is a perfectly natural, nutritious, and healthful beverage. It could not legitimately be made the symbol of wrath and destruction, any more than the bread and oil with which it is often joined. It would be the proper emblem of mercy and salvation, as bread and oil are, (for example, Psa. civ, 15.) and as it is itself, especially in the sacrament of the Lord's Supper. On the other hand, the fermented wine could not properly be commended for use or employed as the symbol of blessing and life. We have already seen, by the testimony of the latest and best science, that alcohol in any form or quantity is alien and harmful to the healthy system. It is the product of corruption, and is pronounced a poison both by Scripture and science. Orfilla, Taylor, Christison, the American, United States, French, and English dispensatories, and all the best authorities on toxicology, class it with arsenic, corrosive sublimate, and prussic acid. The Scriptures describe it as a poison. Such is the signification of the Hebrew term

* Dr. Lees' "Text-Book of Temperance," p. 44.

חֲמַת, *chemah.* This is the word the psalmist uses when he says, (Psa. cxl, 3,) "Adder's *poison* is under their lips." This explains the figure in Prov. xxiii, 32: "At the last . . . it stingeth like an adder." So we read, "Their wine is the poison (*chemah*) of dragons," Deut. xxxii, 33. "Take the wine cup of this fury;" literally, take the cup of the wine which is poison, (*chemah,*) Jer. xxv, 15. "The princes have made him sick with bottles" (literally, poison, *chemah*) "of wine," Hosea vii, 5. "Woe unto him that giveth his neighbor drink, that puttest thy bottle" (literally, poison, *chemah*) "to him," Hab. ii, 15. It is incredible that such a substance, which Scripture and science unite in describing as poison, a fermented and alcoholic wine, should in any instance have been the wine which the sacred writers mention in terms of commendation and sanction.

But the Scriptures distinguish between these two wines,

(2.) By the words which they employ to designate them. They discriminate and describe them with an accuracy and affluence of terms which is remarkable when we remember that the Hebrew is comparatively a meager language. In this case our own ordinarily copious tongue suffers in the comparison. For in our English version of the Old Testament the word wine, either alone or in combination with some other word, is used to express no less than eleven different things, which are designated in the Hebrew by as many different terms. How successfully this is done will appear upon an examination of the original words, on which we now enter.

1. יַיִן, *Yayin.*

This is the first and most frequently used word for wine in the Old Testament. It appears in the earliest and in the latest history, from the time of Noah (Gen. ix, 21) to that of Nehemiah, (Neh. xiii, 15.) Gesenius derives it from an obsolete root, יִין, *yon*, "which," he says, "probably signified to boil up, to be in a ferment;" and defines it, "wine, so called from its fermenting, effervescing." But this imports into a primitive term a later and scientific idea, while "new terms, when first imposed, are always expressive of some *simple* and *obvious appearance*, never of latent properties or scientific relations." * Fermentation is not the first, the simplest, or the most obvious

* Dr. Lees, in "Temperance Bible Commentary," p. xxv.

characteristic of grape juice. "Vegetable juices, in general," says Liebig,* "become turbid when in contact with the air before fermentation commences." This characteristic must have been the first to attract attention, and would most naturally have suggested the name. The primitive signification of *yayin* was, doubtless, simply "foaming," "spuming," "bubbling," as Dindorf suggests and illustrates by reference to the kindred Arabic. It would be very naturally and appropriately applied to the grape juice as it rushed foaming into the wine-vat. Moses Stuart says: † "The simple idea of *grape juice*, or *vine liquor*, is the basis and essence of the word in whatever connection it may stand." And Tayler Lewis says: ‡ "*Yayin* and *oinos* simply meant the liquid that comes from pressing the grape. There is no evidence of any further idea associated with it. It was not *fermenting fluid*, but *grape juice*." By a natural extension of meaning it would gradually come to designate wine in all its subsequent stages, and would even be applied retrospectively to the wine still confined in the cluster. That *yayin* was a generic term, including every kind of wine, new or old, fermented or unfermented, intoxicating or unintoxicating, is established by such facts as the following:

a. It is constantly used, occurring oftener than all the other terms for wine combined, in all one hundred and forty-one times.

b. It is employed by Nehemiah (v, 18) in the phrase כָּל־יַיִן, *kal-yayin*, LXX ἐν πᾶσιν οἴνοις, Vulg. *vina diversa*, A. V. "all sorts of wine."

c. It was applied to every species of fermented grape juice, (*e. g.*, Prov. xxiii, 31, where the characteristics of fermentation are distinctly specified.) Concerning this point there is no controversy. But in less than one half of the one hundred and forty-one texts in which *yayin* occurs can it be shown that the term is applied to a fermented article. In many of the other passages the contrary fact is plainly indicated.

d. It is used for the grape in Num. vi, 4, and in Judges xiii, 14, (lit. the wine-vine.)

e. It is spoken of as "gathered," Deut. xxviii, 39; Jer. xl, 10, 11.

* "Chemistry of Agriculture," fourth edition, p. 327.

† "Letter to Dr. Nott," p. 11. ‡ "The Advance," Dec. 24, 1874.

f. It is coupled with *chalab*, which signifies *fresh* milk in distinction from *chemah*, curdled milk, Isa. lv, 1; Cant. v, 1.

g. It is connected with *dagan*, corn, Lam. ii, 12.

h. It is associated directly with the wine press, Isa. xvi, 10; Jer. xlviii, 33.

i. It is used synonymously with *dam-anabim*, "blood of the grapes," Gen. xlix, 11.

j. It is mentioned with approbation, Psa. civ, 15, etc.

k. It is commanded to be offered in sacrifice, (Exod. xxix, 40; Num. xv, 5, 7, 10, etc.,) while all fermented things were excluded from the offerings.*

These considerations must lead the candid mind to the conclusion that *yayin* is a generic term, and includes the fresh and unfermented as well as the fermented and intoxicating juice of the grape.

II. תִּירוֹשׁ, *Tirosh.*

This word occurs thirty-eight times, first in Gen. xxvii, 28. It is translated (A.V.) "wine" twenty-six times, "new wine" eleven times, and "sweet wine" once. More controversy has been waged over this term than over all the other words for wine combined. It is asserted that it always designates a fermented wine.† It is claimed that it always signifies an unfermented wine.‡ It is affirmed that it "denotes wine in the process of growth and manufacture," including "the solid fruit, the unfermented juice, or the fermented product of that fruit and juice."§ It is denied that it means "wine at all, but the fruit of the vineyard in its natural condition."‖ Equally diverse have been the explanations of its etymology. There is a very general agreement as to its derivation from the verb יָרַשׁ, *yarash*, to seize, or dispossess, hence to possess. Gesenius says it is applied to wine "because it gets possession of the brain," than which nothing could be more arbitrary or absurd. Fürst says it signifies "what is got from the grapes." Bythner says¶ it is

* *Vide* Discussion on Lord's Supper, *infra*.

† Dr. Robinson, "Lex. of the N. T.;" Dr. William Smith, "Bible Dictionary;" Dr. Moore, "Presbyterian Review," Jan., 1881, p. 110.

‡ G. W. Samson, "The Divine Law as to Wines," p. 70, f.

§ Prof. Bumstead, "Bibliotheca Sacra," Jan., 1881, p. 67–69.

‖ Dr. Lees, "Temperance Bible Commentary," p. 28.

¶ "Lyra Prophetica."

used of "the vine as a possession in the eyes of the Hebrews." Dr. Samson, deriving it from the Hiphil conjugation of the verb, as something *causing* possession or dispossession, makes it refer to the laxative effect of the fresh grape juice. The theory is an ingenious one, but can hardly stand the test of application. A careful and critical examination of this term in all the passages where it is used has compelled the conclusion that the view of Dr. Lees is the more nearly correct, and the etymology of Bythner the most probable. *Tirosh* seems to have been the word used for the vine-fruit in its natural, solid state, and with special reference to its being the source and material of wine. But in no instance does it appear to have denoted the liquid product of the grape. Our interpretation of *tirosh* is sustained by the manner in which the Hebrew writers use the term.

a. It is never found associated with לֶחֶם, *lehem*, bread, or with שֶׁמֶן, *shemen*, oil. In thirty instances it is mentioned in connection with דָּגָן, *dagan*, "corn," namely, grain, which in no case signifies an artificial preparation as bread.* In twenty-one instances it occurs in connection with יִצְהָר, *yitzhar*, which is rendered "oil," (Gesenius and A.V.,) but which "is derived, as Dindorf, Gesenius, and others admit, from a root signifying to 'shine,' 'glisten,' like the Spanish term *azahar*, 'orange flower,' and the Latin *aurantium* for the shining orange class of fruits," and probably denotes the olive, which "also shines and glistens in the sun," and other orchard fruit. Dr. Lees, from whom we have just quoted, well says:† "These three terms constitute a beautiful triad of natural blessings, (1) *corn*-fruit, (2) *vine*-fruit, (3) *orchard*-fruit, or, in other words, the produce of field, vineyard, and orchard." These three terms are mentioned together nineteen times. Once *tirosh* is joined with זַיִת, *zayith*, olives, (Micah vi, 14, 15,) and, as this passage is a striking proof of the correctness of our view of the term, we quote it, arranging it in such a way as to bring into view the Hebrew parallelism.

* We do not consider Lam. ii, 12 an exception, (cf. Gesenius.) It makes the picture of the famine more vivid to regard even the raw materials for food as lacking. This passage also illustrates the generic use of *yayin*.

† "Temperance Bible Commentary," p. 29.

Thou shalt eat, but not be satisfied,
And thou shalt take hold, but shalt not deliver;
. . . . . .
Thou shalt sow, but shalt not reap;
Thou shalt tread the *zayith*, but thou shalt not anoint thee with *shemen*;
And *tirosh*, but shalt not drink *yayin*.

This makes it plain that *tirosh* was regarded as the natural source of *yayin*, as olives were of oil. It also disproves Prof. Bumstead's view that *tirosh* included wine in all stages from "its germinant state in the vineyard" to the finished product after fermentation. It is true he adduces it as "an unanswerable argument" in its favor, but it is no more such than it is a proof that *zayith* meant *shemen* in any state, fresh or old, sweet or rancid. There is no more evidence that *tirosh* ever denoted wine than there is that *dagan*, with which it is so constantly associated, ever denoted bread in any state, whether dough or baked. There is nothing in the etymology or usage of *tirosh* in any passage to sustain Prof. Bumstead's position.

Further facts indicative of the signification which we have given to *tirosh* are these:

b. It is constantly connected with the mention of conditions affecting natural growth, such as drought, (Isa. xxiv, 7; Joel i, 10,) and dew, Gen. xxvii, 28; Deut. xxxiii, 28.

c. It is every-where treated as a natural product. It is found "in the cluster," (Isa. lxv, 8;) "gathered," (Deut. xi, 14;) put into "storehouses," (2 Chron. xxxii, 28;) "trodden," (Micah vi, 15;) "bursts out from the press," (Prov. iii, 10;) and makes the vats "overflow," Joel ii, 24.

d. It is tithed as a natural product of the soil, just as *dagan* and *yitzhar* are. Deut. xii, 17, etc.

e. It is never spoken of as being poured out, put into cups, or drunk, save in a single instance. Isa. lxii, 8. But the interpretation which is so fully supported by a careful induction of every other text in which *tirosh* occurs is not to be set aside on the strength of a single exceptional usage, which is easily and naturally explained as a case of metonomy. There seems to be no warrant for the assertion* that in Deut. xii, 17, and xiv, 23, "the drinking of *tirosh* is intimated by the figure called *zeugma*." In both passages we find the triad, *dagan*,

* Prof. Bumstead, "Bibliotheca Sacra," Jan., 1881, p. 67.

yitzhar, and *tirosh*, all solids and all the proper objects of the verb אָכַל, *akal*, to eat.

If our view of *tirosh* be the right one, then there is no need of pausing to examine the single passage which has been adduced in evidence of its intoxicating character: "Whoredom and wine (*yayin*) and new wine (*tirosh*) take away the heart." Hos. iv, 11. Prof. Bumstead is fortunately "quite ready to abandon it." * But Dr. Moore still clings to the old interpretation.† "To take away the heart" in this text does not refer to intoxication, but signifies, as Bishop Lowth says,‡ to "deprive men of their judgment and darken their understanding. So a gift is said to 'destroy the heart.' Eccles. vii, 7." The fact that three distinct things are enumerated, indicates a difference. There is no parallelism in the passage. Whoredom is not *yayin*, and *yayin* is not *tirosh*. The first is undoubtedly used for illicit worship or idolatry; the second for sensual gratification; and *tirosh* for worldly possessions. The three had drawn their hearts away from "God as the infinite Goodness and Fountain of spiritual joy." The whole forms a striking fulfillment of the dying prophecy of Moses, Deut. xxxii, 14–16. We conclude, therefore, with reference to *tirosh*, that it does not signify wine in any sense or case, but the natural fruit of the vineyard in its solid state and regarded as the basis of wine.

III. שֵׁכָר, *Shechar*.

This word occurs twenty-three times, first, in Lev. x, 9. It is rendered "strong drink" (A.V.) in all instances save in Num. xxviii, 7, where it is translated "strong wine," and in Psa. lxix, 12, where, instead of drinkers of *shechar*," the A.V. reads simply "drunkards." As *yayin* is the generic term for the liquid of *tirosh*, so *shechar* is the generic term for the liquor of *yitzhar* § or of any other fruit than the grape, such as dates, pomegranates, etc. It is claimed that the intoxicating nature of the beverage is established by "the unquestionable significance of the word, as indicated by its derivation and use." ‖

* Prof. Bumstead, "Bibliotheca Sacra," Jan., 1881, p. 69.

† "Presbyterian Review," Jan., 1881, p. 110, note. ‡ Com. *in loco*.

§ In Deut. xiv, 26, *shechar* answers to the *yitzhar* of verse 23, as *yayin* answers to *tirosh* in the same verse.

‖ Prof. Bumstead, "Bibliotheca Sacra," Jan., 1881, p. 74.

Gesenius' derivation from שָׁכַר, *shachar*, "*to drink deeply, to be drunken*," is cited. But, as Gesenius admits, the verb is used "not always of drunkenness; but sometimes *to drink to the full*." Gen. xliii, 34; Cant. v, 1. This is confirmed by the LXX, which often renders *shachar* by *μεθύομαι*, the radical signification of which is *to drink to repletion*. The LXX also, and the Greek versions generally, render *shechar* by *μέθυσμα*, whose root, *μέθυ*, is cognate with the Sanskrit *madhu*, honey.* So *shechar* is doubtless etymologically akin to the word for sugar in all the Aryan and Semitic tongues. It probably denoted sweet juices of all kinds originally, but came at length, in distinction from *yayin*, to be applied to the juices of other fruits than grapes, and, like *yayin*, was used generically of both fermented and unfermented drinks. The contrast between "sweet" and "bitter" in Isa. xxiv, 9, (literally, "bitter shall be the sweet drink—*shechar*—to them that drink it,") shows that *shechar* was valued on account of its sweetness, a quality which decreases in proportion to the amount of alcohol present.† The facts that it was commanded to be consumed "before the Lord," (Deut. xiv, 26,) and to be offered in sacrifice, (Num. xxviii, 7,) indicate that it included unfermented forms of fruit juice. The "asis of pomegranates," (Cant. viii, 2,) which was an unfermented beverage, was a species of *shechar*. It is further confirmatory of this view that to this day the juice of the palm tree in an unfermented state, when just fresh from the tree, is a common and favorite beverage of the natives of Arabia, and is called by a name whose root is the same as that of *shechar*.‡

iv. חֶמֶר, *Chemer;* חֲמַר, *Chamar;* חַמְרָא, *Chamrâ.*

The first form occurs twice, (Deut. xxxii, 14, and Isaiah xxvii, 2,) and once as a verb, Psa. lxxv, 8. The other two forms are Chaldaic, and occur six times, Ezra vi, 9; vii, 22; Dan. v, 1, 2, 4, 23. It is from the verb חָמַר, *chamar*, to foam or be agitated, as, for example, the sea, Psa. xlvi, 3. Like *yayin*, it is descriptive of the foaming appearance of the newly-expressed grape juice, or of the same liquor in the process of

* Peile, "Introduction to Greek and Latin Etymology," p. 127.

† Kerr, "Unfermented Wine a Fact," p. 19.

‡ Macleod, "Peeps at the Far East," p. 27.

fermentation. Mr. Bevan, in Smith's "Bible Dictionary," says: "It may equally well apply to the process of fermentation, or to the frothing of liquid freshly poured out, in which latter case it might be used of an unfermented liquid." It does not affect this testimony that the author elsewhere expresses his dissent from the doctrine of an unfermented wine. Like *yayin*, also, *chemer* was undoubtedly used as a generic term, and was probably a poetical substitute for the former, with which it was almost identical in meaning. It signifies a fresh and unfermented beverage in Deut. xxxii, 14, "Thou didst drink *chemer*, the blood of grapes," as the appositive phrase proves. Prof. Bumstead thinks it would "require a painfully prosaic turn of mind to understand 'the blood of the grapes' as meaning simple grape juice, especially when associated with such a word as *chemer* has already been shown to be." * But what has it been shown to be? Certainly not the designation exclusively of a fermented article. The etymology supports no such view. The usage in this case, moreover, which is the earliest on record, gives it no favor. "Blood of grapes" cannot be fairly construed in any other sense than that of "simple grape juice," as will hereafter appear. To argue from a much later usage of this term, where the circumstances of the case were entirely different, that in this earlier instance and primitive age it meant an intoxicating drink, is illogical and absurd. Instead of *chemer* proving "the blood of grapes" a fermented drink in this passage, "the blood of grapes" proves that *chemer* was unfermented. And also, in Isa. xxvii, 2, if the Hebrew text be genuine, it describes the juice of the grape, not as "red," (A.V.,) but "as if already foaming under the treader's feet." In Psa. lxxv, 8, where it is again rendered "red," (A.V.,) it doubtless signifies "foaming." It also, in all probability, denoted a light effervescing wine, like our modern bottled wines. It is doubtless used in this sense in Daniel.

v. אֲשִׁישָׁה, *Ashishah.*

This word occurs four times, first in 2 Sam. vi, 19, and in in each case it is associated with some kind of drink. In Cant. ii, 5, it is rendered simply "flagons;" in the other three in-

* "Bibliotheca Sacra," Jan., 1881, p. 65

stances it is rendered "flagons of wine." It is conceded on all hands to mean, not wine at all, but a cake of pressed raisins. It denotes, therefore, a solid and not a liquid.

VI. מֶסֶךְ, *Mesek;* מִמְסָךְ, *Mimsak;* מֶזֶג, *Mezeg.*

The first of these cognate forms occurs but once, (Psa. lxxv, 8,) and the third but once, (Cant. vii, 2,) and they are each rendered (A.V.) "mixture." The second form occurs twice, (Prov. xxiii, 30, and Isa. lxv, 11,) and in the first passage is rendered "mixed wine," in the second "drink-offering." These words occur in a verbal shape five times, Prov. ix, 2, 5; Psa. cii, 9; Isa. v, 22; xix, 14. They signify wine compounded with some other ingredient, but whether drugged or diluted is not necessarily indicated. That the latter is sometimes the case is evident from the use of the term in Prov. ix, 2, 5, where the wine which Wisdom prepared was, doubtless, diluted with water, and also in Isa. v, 22.* This is also indicated by the fact that the LXX in these and other passages render the term by κεράννυμι, which always denotes a weakening of wines by dilution.†

VII. שְׁמָרִים, *Shemarim.*

This word, which is the plural of of שֶׁמֶר, *shemer*, occurs five times, first in Psa. lxxv, 8. It is derived from the verb שָׁמַר, *shamar*, to preserve, and has the general signification of "things preserved." Gesenius admits as much, but applies the term in all cases to the dregs of wine, "so called, because when wine is kept on the lees its strength and color are *preserved*." The explanation is far-fetched, and is not needed, at least in the case of Isa. xxv, 6, where the term occurs twice, and is rendered (A.V.) "wines on the lees." It is difficult to understand why wine (*yayin*) should not have been expressed if it is in any way intended or alluded to here. The literal reading of the passage is "a feast of fat things, a feast of preserved things," and the natural inference is that the term answers to our English "preserves." So the earlier translators understood it. Coverdale (1535) rendered "sweet things," and the Bishop's Bible (1568) and Cranmer, (1585,) "deli-

* *Vide* Gesenius, "Lexicon," *sub* מָזַג.

† *Vide* Liddell and Scott, "Lexicon," *in loco.*

cate things." In Psa. lxxv, 8, where it is rendered (A. V.) "dregs," it seems to denote not so much the *fæces* of the wine before being drawn off from the vat as the undissolved drugs of the mixture. In the two other instances of its use, where it is rendered (A.V.) "lees," the LXX suggests other readings altogether: *δόξη*, glory, in Jer. xlviii, 11, (LXX, xxxi, 11,) and *φυλάγματα*, defenses, in Zeph. i, 12. In Isa. li, 17, 22, an entirely different Hebrew word is used for "dregs." So *shemarim* may have no reference whatever to the lees of wine. If it does in the two last mentioned passages, as it most surely does not in the first mentioned, its use is so purely figurative as to have no bearing on our present inquiry.

VIII. עָסִיס, *Asis.*

This word occurs five times, first in Cant. viii, 2, where it is used of the juice of the pomegranate. In Isa. lxix, 26, and Amos ix, 13, it is rendered (A.V.) "sweet wine;" in Joel i, 5, and iii, 18, "new wine." It is derived from the verb עָסַס, *asas*, to tread, as all authorities agree. It denotes the newly expressed juice of the grape or other fruit. So the LXX, which renders *νᾶμα* "juice" and *γλυκασμόν* "sweetness," and the Vulgate, which renders *mustum* and *dulcendo* "sweetness," indicate. The attempt is made* to prove that *asis* included an intoxicating liquor from its use in the passages Isa. xlix, 26, and Joel i, 5. But in the former case, as Prof. Bumstead well observes:† "The point of the comparison lies not in any intoxicating power of the *asis*, but in the manner in which the *asis* is produced by the process of treading."‡ In the second passage the new wine is regarded as the source of the fermented wine. The latter fails because the new wine is cut off, and the new wine is cut off because the vineyards are destroyed by the invasion of insects described in the preceding verse. Prof. Bumstead's view of *asis* as "a poetical substitute for *tirosh*" § is negatived by the established character of *tirosh* as always a solid and never a liquid, such as he claims it sometimes was. Cant. viii, 2, proves *asis* a liquid, and Joel iii, 18, and Amos ix, 13, do not disprove it. "It would seem to require a painfully prosaic turn of mind to see" only a solid

* Gesenius, "Lexicon," *in loco.*

† "Bibliotheca Sacra," Jan., 1881, p. 77.

‡ Comp. Isa. lxiii, 6, and Rev. xix, 15.

§ "Bibliotheca Sacra," Jan., 1881, p. 77.

"product of the soil" in the *asis* which the mountains drop down. The dull imagination may be assisted by a quotation from Pallas, who says of the grapes of the Hungarian vintage:* "In August they ripen, burst, and begin to evacuate their juice. The *shirnoi* contains a rich juice and bursts when ripe." Prof. Bumstead attempts to make out an intoxicating character for *asis* by reason of "its association with spiced, or mixed, wine" in Cant. viii, 2, and "the pervading voluptuousness of Solomon's imagery." He calls it, however, "an exceptional use of the word." But the fact that two beverages are mentioned in this passage implies a difference if not a contrast between them; and we should expect to find it in the unspiced and unintoxicating character of the second named. The LXX, which renders it by *νάμα*, and the Vulgate, which renders by *mustum*, both support this view. "The pervading voluptuousness of Solomon's imagery" is better satisfied by making *asis* the new juice than by any other interpretation. Luxury always commands the greatest variety, and in that age considered the freshly expressed beverages among the choicest. We conclude, therefore, from the etymology and usage of *asis*, that it always denotes a sweet and unfermented liquor.

IX. סֵבָא, *Sobe.*

This word occurs but three times. It is derived from the verb סָבָא, *saba*, to drink to satiation, and probably denoted a rich boiled wine, such as would speedily surfeit. It corresponded to the Greek *ἕψημα*, Latin *sapa*, to which it is doubtless etymologically akin, and to the Italian and French *sabe*. In Isa. i, 22, the allusion to mixing with water favors the view of a boiled wine. Hosea iv, 18, literally "sour is their *sobe*," suggests Columella's remark, (xii, 20,) "*Defrutum* is accustomed to grow sour (*solet acescere*) however carefully prepared." In Nahum i, 10, the sense may be, "soaking as with *sobe*," though the LXX has an entirely different reading here. There is no proof that *sobe* ever designated an intoxicating beverage.

X. עֲנָבִים, *Anabim.*

This word means, literally, "grapes," but in one instance (Hos. iii, 1) it is rendered (A. V.) "wine," under a mistaken

* Travels, (1793,) i, 314, quoted in "Temperance Bible Commentary," p. 27.

notion of the meaning of *ashishah*, with which it is immediately connected in the same passage.

XI. יְקֶב, *Yeqeb.*

This word means, literally, wine-press or vat, but it is rendered (A. V.) "wine" once, Deut. xvi, 13. The phrase should read, "In thy gathering from thy floor and from thy press."

This completes the list of Hebrew words translated in our English Version by "wine" or by any phrase containing the word. There remain, however, five other terms signifying the liquid product of the grape, and better deserving the rendering "wine" than many we have considered.

XII. דַּם־עֲנָבִים, *Dam-anabim.*

This expression occurs in Gen. xlix, 11, rendered (A. V.) "blood of grapes," and in the singular, *dam-enab*, (A. V.) "blood of the grape," in Deut. xxxii, 14. "Blood" is a poetical name for juice. It was used not so much with reference to the color of the liquid, for grape juice is generally, though not always, colorless, as to the fact that the life of the vine is in it. Cf. Lev. xvii, 11. The term is employed in the same sense now. Dr. Macleod, for example, calls the fresh and limpid juice of the palm "a genuine product of nature, and *the very blood of the tree*."* We shall see in our discussion of the Lord's Supper that no other form of grape juice than the unfermented can with any propriety be called "the blood of the grape."

XIII. מִשְׁרַת־עֲנָבִים, *Mishrath-anabim.*

This phrase occurs but once, (Num. vi, 3,) and is rendered (A. V.) "liquor of grapes." *Mishrath* is derived from the verb שָׁרָה, *sharah*, "to loosen, to macerate," according to Gesenius, who defines the phrase, "the steeping of grapes." Dr Thomas Laurie says† it refers to "a drink made in that way, [steeping,] and drank before it ferments."

XIV. דְּבַשׁ, *Debash.*

This word is derived from a verb דָּבַשׁ, *dabash*, to knead, "as being glutinous like a kneaded mass."‡ It is always rendered (A. V.) "honey," but in not more than three cases out of

* "Peeps at the Far East," p. 27. † "Bibliotheca Sacra," Jan., 1869.
‡ Gesenius, "Lexicon," *in loco.*

nearly fifty where it occurs does it mean honey from bees, but honey of grapes, that is, the fresh juice boiled down to a syrup. "At the present day," says Gesenius, "this syrup is still in common use in Palestine under the Arabic name *dibs*."

XV. חֹמֶץ, *Chometz.*

This word occurs six times, first in Num. vi, 3, and is in each case rendered (A. V.) vinegar. It is derived from the verb חָמַץ, *chamatz*, "to be sharp, pungent," and denotes the juice of the grape or of other fruits which had undergone both the alcoholic and the acetous fermentations. It was a thin, sour wine something like the French *vin-ordinaire*.

XVI. מַמְתַּקִּים, *Mamtaqqim.*

This word occurs twice, and is derived from the verb מָתַק, *mathaqh*, "(1) to suck, (2) to be sweet, sweet things being wont to be sucked,* " and signifies "sweetnesses, or sweet things." It is applied to the mouth (Cant. v, 16) as full of sweet things, and in Neh. viii, 10, "drink the sweet," it denotes the thick, sweet wines, devoid of intoxicating properties, which needed to be largely diluted before they were drunk.

Coming now to the New Testament we find five Greek terms used for beverages made from the grape and other fruits, but of these only two are in any instance rendered "wine" in our English Version. We shall briefly consider them.

I. Οἶνος.

This word occurs thirty-two times, outnumbering all the other terms in use four to one. It has the same generic sense in the New Testament that it has in classic usage, and that *yayin* has in the Hebrew. Moses Stuart says:† "In the New Testament we have *oinos*, which corresponds exactly with the Hebrew *yayin*." As has been already suggested, the two terms probably have a common etymological origin. Every argument for including unfermented wine under the Hebrew term applies with equal or augmented force to the Greek, for *οἶνος* has really a wider range of meaning than *yayin*, since the Hebrew has several distinct roots to express differences denoted in the Greek by adjectives qualifying this single generic term. In the New Testament usage it comprehends "new

* Gesenius, "Lexicon," *in loco.* † "Letter to Dr. Nott."

wine," *οἶνος νέος*, (Matt. ix, 17 and Mark ii, 22,) "sweet wine," *γλεῦκος*, (Luke x, 34,) and "sour wine," *ὄξος*, (Mark xv, 23.) These several passages will be considered under their appropriate heads in the further discussion of this subject.

II. Γλεῦκος.

This word occurs but once, (Acts ii, 15,) where it is rendered (A. V.) "new wine." We have established its reference to an unfermented beverage in the classical writings, and the single instance of its occurrence in the New Testament confirms this view. Professor Bumstead says* that it "clearly refers to an unfermented liquid," and successfully joins issue with Robinson, Bevan, Alford, Moore, and others who attempt to deny it.

III. Σίκερα.

This word, which occurs but once, (Luke i, 15,) is a literal rendering of the Hebrew *shechar*, and like that is doubtless used generically for all kinds of beverages made from other fruits than the grape.

IV. Οἶνος νέος.

This word is used nine times, (Matt. ix, 17, twice; Mark ii, 23, three times; Luke v, 37, twice, 38 once, 39, *νέος* expressed and *οἶνος* understood,) and is rendered (A. V.) in each instance "new wine." It was perhaps a general term for grape juice recently expressed, and may have included that which had begun to ferment. But in its New Testament usage, in the single connection in which it appears, it denotes a freshly expressed and unfermented liquor, as we shall see.

V. Ὄξος.

This word occurs six times (Matt. xxvii, 34, 48; Mark xv, 36; Luke xxiii, 36; John xix, 29, 30) in connection with the accounts of the crucifixion, and is in each case rendered (A. V.) "vinegar." It is equivalent to the Hebrew *chometz*, and designated, like that, a thin, sour wine. It will be more fully considered hereafter.

VI. Γέννημα τῆς ἀμπέλου.

This expression is employed three times (Matt. xxv, 29; Mark xiv, 25; Luke xxii, 18) in connection with the record of the institution of the Lord's Supper, and is rendered (A. V.)

* "Bibliotheca Sacra," Jan., 1881, p. 81.

"fruit of the vine." It signifies the first and simplest product of the grape, the fresh juice. It will be discussed at length in our consideration of the Lord's Supper.

Summing up the results of our inquiry concerning the terms for wine in the Scriptures, we find that

1. There are eleven words in the Old Testament and two in the New, thirteen in all, which are rendered (A. V.) by "wine" either singly or in connection with some other word.

2. There are five other terms in the Old Testament and four others in the New, nine in all, which refer to the juice of the grape or of other fruits in some form. So that

3. There are in all, in both the Old and New Testaments, twenty-two terms which are applied to the products of the grape or of other fruits.

4. But of these twenty-two terms, there are five which have no reference whatever to the juice of the grape or to the juice of any fruit: one (*tirosh*) denotes the vine fruit in its natural, solid state; another (*ashishah*) denotes a cake of pressed raisins; another (*shemarim*) denotes the insoluble dregs of the wine, or, more probably, "preserves" or confections; another (*enab*) denotes simply the grape; and the fifth (*yeqeb*) denotes the wine-press.

5. Of the remaining seventeen words and phrases which do refer to the juices of fruits, three Hebrew terms (*yayin*, *shechar*, and *chemer*) and two Greek terms, (οἶνος and σίκερα,) five in all, are generic. One Hebrew term (*chometz*) and one Greek (ὄξος), two in all, denote a wine that has entered the acetic stage of fermentation. One Hebrew term (*mesek*, etc.) denotes a wine, either fermented or unfermented, which has been drugged or diluted. And six Hebrew terms (*asis*, *sobe*, *dam-anabim*, *mishrath-anabim*, *debash*, and *mamtaqqim*) and three Greek terms, (γλεῦκος, οἶνος νέος, γέννημα τῆς ἀμπέλου,) nine in all, denote some form of unfermented grape or other juice. So that

6. With the exception of one Hebrew and of one Greek word, which designate a beverage that has entered the acetic stage of fermentation, there is no term in the Old Testament or in the New which invariably indicates a fermented liquor, while there are nine which signify an unfermented article, and six others, the most important and by far the most frequently used, which leave us absolutely free to decide, by reference to

the context or circumstances of the case, whether or not a fermented wine is intended.

Having examined at length the assumption underlying the claim that the example of Jesus sanctions the use of alcoholic beverages, namely, that there was not in his times an unfermented wine in existence or use, and having proven it to be false, both from the testimony of the ancient classics and of the sacred Scriptures, it now remains to consider the specifications themselves.

Art. V.—PETERSBURG, VIRGINIA, AND ITS NEGRO POPULATION.

Passing over the historic events connected with the growth and prosperity of Petersburg, Va., up to 1861, we find it a city of 18,266 inhabitants—white, 9,342, colored, 8,924. Of the colored population, 3,244, strange to say, were free negroes, and 5,080 were slaves. At that time there was a large section of Petersburg, in the south-western part of the city, called Gilfield, inhabited almost exclusively by free negroes, some of whom were property-holders in a small way. They were, however, greatly restricted in their civil rights, and for the most part degraded in social position. It is a fact that the slaves, in the better classes of white families, would not associate with them.

Prior to what is known as the "Nat Turner Insurrection," in Southampton Co., Va., in 1831, the negroes, free and slaves, enjoyed the unrestricted privilege of holding their own religious meetings. Their preachers were duly licensed, and, in some instances, regularly ordained. They had their Sunday-schools and church organizations, and many of them acquired a knowledge of letters and a fair average of general intelligence. Some of the negro preachers were eloquent and instructive in their pulpit ministrations, not unfrequently preaching, by invitation, in the pulpits of the white congregations.

Thousands of the negroes, more especially the slaves, held their church membership with the whites, and worshiped with them, occupying the galleries provided for their accommodation, and were supplied with the sacraments by the white pastors, who, in addition to the regular services to which the

negroes had access to the extent of the gallery accommodations, held special services for them on Sunday afternoons. But the insurrection, which was headed by Nat Turner, a negro preacher and a slave, owned by one of the most indulgent of masters, led to stringent, and apparently cruel and oppressive, legislation, prohibiting negroes, under pains and penalties, from preaching or holding public religious services without the presence of one or more white persons, and even denying them the privilege of learning to read or write.

In the absence of this history, "The Key to Uncle Tom's Cabin" is one of the most abhorrent and appalling commentaries ever written on African slavery. It has made the cheek of many a slave-holder tingle. But the legislation at the time, in Virginia, was deemed a life and death question. Nothing short of it, for the time being, could allay the painful and distressing excitement that prevailed every-where through the country. It almost makes one's blood run cold, even at this remote period of time, to recall the trepidation and alarm that pervaded the whole community. The stoutest hearts were made to quail. Rumors of negro insurrection filled the air. Sleep ceased to be refreshing, haunted as it was by hideous dreams of murder, blood, and arson. Mothers and maidens, and even little children, for months, not to say years, following the "Nat Turner Insurrection," looked pale and ghastly as the shadows of the evening gathered around them, from the horrifying apprehension that with bludgeon they might be brained, or with torch might be burned to a crisp, before the morning. I speak from experience. Nor would I go through the agony of those years again, for all the gold that ever passed hands in the negro traffic from colonial times till President Lincoln emancipated them with the stroke of his pen. Pharaoh and his people, under the visit of the destroying angel, when the first-born were convulsively quivering in the death-struggle in every household, did not more earnestly desire the quick departure of the Hebrews out of the land of Egypt, than did the great majority of the slave-holders in the Carolinas and Virginia desire the removal of the negroes from among them immediately after the Southampton insurrection.

It was this state of feeling that led to, if it did not positively justify, the legislation that now looks so repellant on our

statute-books. The measure was considered imperative, under the circumstances—circumstances that cannot be fully appreciated at this distance of time; and yet it must be admitted that it is difficult to defend an institution that required such legislation to protect its patrons from consequences more to be deprecated than empty barns, untilled fields, and hard-handed toil.

Falling back a little in our narrative, it is just and proper to say that, prior to the prohibitory legislation in Virginia, at least two negro churches, independent of the whites, had been in existence for many years in Petersburg, namely, the African Baptist Church, claiming to have been organized in 1784, if not earlier, and the Gilfield Baptist Church, in the free negro quarter of the city, organized as early as 1803, possibly at an earlier date. The Third Baptist (colored) Church, was organized in 1843. Besides these three Colored Baptist churches, in 1861, there was the Union-street Methodist Episcopal Church, South. These churches were severally served by white pastors after the insurrection in 1831.

Such was the condition of affairs so far as they relate to the religious and educational privileges of the negro population in Petersburg, at the beginning of the war in 1861.

Many of the slaves, under all the disadvantages of their condition, were intelligent and really religious, in the best sense of the term. Those who were in more intimate association with the whites, as butlers, porters, dining-room servants, nurses, and chamber-maids, gathered up a great deal of current information, and acquired easy and even graceful manners. In point of genuine politeness many of the old family negroes in Petersburg, male and female, were models of gentility and polite behavior. The great masses, however, were ignorant, as a matter of course, and had a low standard of morals. The relations between the two races were pleasant. Docility and obedience on the part of the negro, with a due recognition of the superiority of the white race, secured to the blacks kind and conciliatory treatment. Instances of cruel and inhuman treatment there unquestionably were; but a hard and oppressive master or mistress was at a discount in good society. The slaves, as a rule, were warmly attached to their owners, and the administration of the laws was immeasurably milder than the stringency of the statutes would seem to indicate.

At the beginning of the war, in 1861, Petersburg was in a prosperous condition. The merchants were successful; manufacturers of tobacco, working slave and free-negro labor, were thrifty, and all departments of industry were in a state of remunerative activity. The citizens generally were in easy circumstances, and many of them rich. Hospitality was unbounded, and abundance reigned every-where. The cotton mills, of which there were six or seven in and around Petersburg, gave employment to the poorer classes of white laborers, male and female; so that among all classes there was contentment, prosperity, and plenty. I speak from personal knowledge, being then, as I am now, pastor of one of the principal churches of the city.

Apart from the fact that more than five thousand of the negroes were slaves, and held as chattels by their owners, and were subjected to disabilities as citizens, and restricted in their religious privileges, as above recited, there was nothing in the condition of the population to excite the commiseration of the philanthropist or to invoke the pity of the humanitarian. The negroes themselves were cheerful and happy, singing merrily at their work, and enjoying the comforts of convenient shelter, necessary clothing, and an abundance of nutritive food. They had, with limited exceptions, no aspirations beyond their condition. Altogether they were the happiest and best contented laborers in the world.

Such was the condition of affairs in Petersburg when the first gun was fired on Fort Sumter. At first there was no violent disruption. Business continued with but slight interruption. But the storm thickened, and grew more and more portentous, and at last seemed to spend its fury on the devoted city. It sustained a siege the history of which has not been written—never will be written.

Religious services were kept up in the negro churches, with more or less of regularity during the war, from April, 1861, till April, 1865. No additional restraints were imposed upon the colored population as to their religious privileges; and, to the praise and credit of the slaves, be it recorded that, as a body, they continued faithful to their owners during the continuance of the war. They manifested neither restlessness nor insubordination; and in many instances displayed a devotion

to the Confederate cause unsurpassed by the whites who were not in active service. Families of defenseless women and children were perfectly safe under their protection. Not an instance of personal violence, not so much as a threat of violence, ever fell under the knowledge of the writer during the four long years of the war. The negro church members were as attentive to religious worship and as earnest in prayer for the preservation of the lives of the soldiers, as were the whites who were not in the field. Indeed, I think it may be said in truthfulness that there was less of open backsliding, less of religious defection, among the negroes than among the whites. And what is here stated with respect to the negroes of Petersburg was true with respect to the slaves generally in the Confederate lines. Many of the slaves accompanied their owners to the camp and to the field. They were cognizant of all that was transpiring around them, and might with ease, had they been so disposed, have passed the lines at any time, and yet they remained faithful and trustworthy till the close of hostilities. There were, as might naturally be expected, individual exceptions. The wonder is there were so few. This page of the history of the war has not yet been written out. The fact is, and perhaps this explains the matter, that neither the whites nor the blacks regarded it as a struggle for the emancipation of the slaves. Hence the relations between the two races continued unimpaired. There was mutual confidence and reciprocal trust. As an evidence, the negroes were every-where employed in constructing breastworks and other defenses, as occasion demanded. They cultivated the soil, and provided for the families of the soldiers at home. They visited the camps, and bore messages between husbands and wives, between mothers and their sons. They greeted the return of the soldiers, on temporary furlough, with unfeigned joy, and many a "mammy" clasped the bronzed and ragged boy-soldier to her breast with an affection but little short of that of an own mother.

Nor was it till the close of the protracted conflict, and the emancipation of the slaves, that any marked alienation took place between the races; and only then as it was instigated and fostered by the presence and teachings of fanatical preachers and low politicians. These infested the country and stirred

up strife and excited suspicion and distrust of the whites; and for a season led to estrangement and alienation, to a greater or less extent, between the two races.

Happily, I may say here and now, though it anticipates the current order of events, a healthful reaction has set in, and the relations between the whites and the blacks are comparatively free from the elements that hitherto created friction and antagonism; and there is, at the time of this present writing, a better state of feeling, and a stronger tendency than ever before to a mutual recognition of each other's rights, and to a peaceable and permanent state of society.

It is not an unpleasant task to review the history of events as they stand connected with the past and present condition of the negro population of Petersburg, Virginia. And Petersburg is chosen for the reason that it has had a negro population in excess of the whites ever since the war; it has had a majority of colored voters—a majority of colored scholars in the public schools—it now has a larger number of colored church members than the aggregate of white church members in the city; and for the further reason that the writer has a better personal knowledge of the past and present *status* of the negroes in Petersburg than elsewhere. Petersburg came out of the war battered and broken. For the space of ten months it was under the fire of the Federal forces, day and night, with only an occasional cessation of the terrible rain of shot and shell. The midnight sky was lurid with the glare and trail of fiery and explosive missiles. A momentary lull was soon followed by the fearful crash of a stray shot coming through the walls or the roof of a family residence on Bollingbrook-street, or suddenly exploding at the feet of the unprotected passenger in the public thoroughfares of the city. Thousands of the citizens had sought refuge in the country, huddled together in frail tents or in rickety shanties, but thousands remained, resigned to their fate. Strange how few were killed! Strange how few of the negroes—proverbially timid—deserted their cabins, or sought to escape for safety to the besiegers of the city. They were heard singing and praying, night after night, during the long continuance of the pitiless storm. In the midst of the painful and agonizing suspense a mine was sprung under one of the principal defenses in the

long line of earthworks around the city, and for the nonce it seemed as if hell itself had let loose its infernal fires on Petersburg! The "Crater" still remains in sight of our church steeples, a hideous scar that Dame Nature's healing hand has not yet blotted out of sight and memory. A cavalry attack, under General Kautz, with 2,000 men, was made on the city, June 9, 1864, which would have proved a success but for the intrepidity of a handful of reserves, made formidable by the apprehension, on the part of the cavalry, that the city reservoir, which occupied a conspicuous position in the rear of the little reserved force, was a powerful fortification, impregnable to their assaults. This is no fiction! But the day, so long delayed, came at last. Petersburg fell an easy prey to overwhelming force. It emerged from the calamitous results of the war in a wrecked and pitiable condition. Its wealth was swept away. The negroes were free. The whites were poor, dispirited, and crestfallen. Military rule was established. Some of the officers in authority were conciliatory and kind. Not so *all*. The negroes, as a general thing, behaved well. Many of them clung to their former owners with a tenacity and tenderness that was marvelous. It were better, perhaps, to pass over in silence much that occurred during the period of military rule and reconstruction.

At no distant day after the close of the war the attention of the good people of Petersburg was directed to the inauguration of a public-school system, even in advance of any State action on the subject. The provisions of the system projected looked to the education of the children of freedmen as well as to the children of white parentage. This was a new departure in Virginia. Under the new Constitution public schools came regularly into vogue; and, whatever may have been the prevailing prejudice in the South, and especially in Virginia, against a common-school system, making education equally accessible to all, the poverty to which all classes had been reduced led them to accept it under a sort of protest, and yet from necessity to accept it. Petersburg was not behind any city in the State in taking vigorous hold of the subject. The system was fully inaugurated in 1868. The city, through the Common Council, appropriated $11,000 to the object. It received from the Peabody Fund $3,000; and from the Freedmen's Bureau

$1,400, making a total of $15,400 which was applied to public-school purposes the first year. Four white and four colored schools were put into successful operation. The annual report of the "Board of Education," as it was then styled, shows that 1,003 white, and 1,176 colored scholars had been enrolled for the year 1868. This was the initiative of a movement, the seed planting, so to speak, from which there has already been reaped a harvest that far exceeds any expectation indulged by the most hopeful of the friends of public schools in Petersburg. Appreciative acknowledgment is made by the Board, in its first report, not only of the donation from the Peabody Fund, but also of the liberality of leading publishing houses in New York and Philadelphia in supplying the schools with text-books, as also of the donation of school-room furniture from Mr. Joseph L. Ross, of Boston.

The colored schools were placed at disadvantage at first for the lack of school-room accommodation, and for the want of home influences to stimulate the children and keep them up to their duty. Attendance, as a consequence, was irregular, absence and tardiness, half days and truancy, complained of; a thing to have been expected in the outset. It was a novelty, not to say a grave innovation, in Virginia, to see the *colored children*—girls and boys, with satchels, slates, books, etc., going to school. None but a Southerner, who has been reared up with negro slaves, can appreciate this remark. Popular prejudice was, at first, decidedly shocked. It is no exaggeration to say that, in the minds of not a few, it excited a species of indignant resentment. This feeling prevailed in Petersburg, as elsewhere in Virginia, and indeed throughout the slave-holding States. The time is past in which we feel any hesitancy in frankly stating what every one knows to be a fact. The white population had, for so long a time, been accustomed to look upon the negroes as inferior to the whites, and really as being incapable, with rare exceptions, of acquiring scholarship, that the idea of culture was deemed as preposterous and absurd as it was distasteful and repugnant to the prevailing popular sentiment. Nor was it till a year or two had passed, and experiment had actually demonstrated the fact that the colored children, suitable allowances being made for heredity, were as apt, under an equality of facilities and appliances, in the acquisition

of elementary learning as the average whites, that the prejudice alluded to abated its violence, and the tide of public opinion turned in favor of the education of the negroes in the public schools at corporation and State expense.

The report of the "Board of Education," for the year ending June, 1870, showed a decided advance. The whole number of white scholars enrolled for the year being 1,135; colored 1,526. Receipts for school expenses as follows: city of Petersburg, $14,500; Peabody Fund, $2,000; United States Government, through Freedmen's Bureau, $1,200. Total, $17,700. According to the United States census for 1870 the population of Petersburg was 18,930—negroes 10,185, whites 8,744; showing an increase of negroes of 1,261 over the census of 1860, and a decrease of 598 in the white population—giving the negroes a majority of 1,741. In this posture of affairs the negroes had the popular vote of the city measurably in their hands, and did elect two colored men as representatives in the State Legislature. This was in 1869. In 1872 the city was represented, both in the House of Delegates and the Senate of the State Legislature, by colored men. Two or three of the wards of the city elected colored representatives in the City Council; and, with the aid of the white Republican vote, controlled the public offices of the city, and dictated the government of the Corporation. The municipal administration was in their hands. Nor was it till 1874 that a change was effected in the administration. During the negro rule, the conservative party became chafed and almost exasperated by reason of the fact that this latter party were the property-holders and tax-payers, and actually had to support an administration that was alleged to be reckless in expenditures. The city was rapidly verging on utter bankruptcy. Many of the wealthiest and best citizens sold out their property and left the city. Real estate depreciated in value; taxes were increased, and inevitable wreck and ruin were imminent. In 1873 the financial crash increased and aggravated the embarrassments of the situation. The funds at the command of the School Board were inadequate, in consequence of bank failures, in which deposits were held, to meet current demands, and the public schools were on the edge of positive suspension; and, but for the timely aid afforded by Rev. Barnas Sears, D.D., LL.D., agent for the management

and distribution of the Peabody Fund, the public schools would have been closed. The relief afforded met the exigency and warded off the impending calamity. The transfer of the administration to the hands of the conservative party was followed by a healthful reaction. A better state of feeling diffused itself in the community. The cordial support of the public schools by the new administration was a peace-measure —conciliatory to the negroes and promotive of a stronger bond of union between the two races.

The Legislature of 1873 authorized the City Council of Petersburg to issue bonds to the amount of $40,000 for the purpose of erecting public school buildings; and in the application of this fund no discrimination was made against the negroes. Buildings in every way as commodious and comfortable were erected for them as for the white population. Pending the change of administration, what is known as the Peabody School Building, for the use of the negroes, was under contract and in process of erection. The building was completed and furnished at an expense of something more than $18,000, and was inaugurated May 7, 1874, Dr. Sears, as a merited compliment, delivering the opening address on the occasion by the invitation of the School Board. It is not necessary to describe the Peabody Building further than to say that it is centrally located in an eligible part of the city; that it is a spacious and imposing structure, with ample accommodations for six or eight hundred scholars; and that in every respect it compares favorably with any public school building in Virginia.

Another school building for the negroes was erected out of the fund appropriated by the City Council, on Jones-street; and the four negro schools which were put in operation at the beginning—not including the large parochial school connected with St. Stephen's (colored) Episcopal Church—were merged into these two schools, the Peabody and the Jones-street schools, furnishing ample accommodation for the whole colored population of the city.

Omitting further detailed statements as to the history of the public schools in Petersburg, and restricting the line of remark exclusively to the negro schools, we reach 1875, at which time the school census taken for the city showed 3,402 whites between five and twenty-one years of age, and 4,015 colored.

The report of the School Board, however, exhibits a smaller percentage of colored than of white children enrolled for the year ending 1876; but of those enrolled it shows a larger percentage of attendance on the part of the colored than of the white scholars.

In 1874 the Peabody Fund ceased its appropriations for the benefit of the public schools in Petersburg, and left the support of the schools to the city, with such aid as the State could afford under the unsettled condition of public affairs prevailing in Virginia. But by the liberality of the City Council the schools have been kept in successful operation, and at present are not only on a solid footing, but are more firmly intrenched in public favor and confidence than at any previous stage of their history in Virginia. This is recorded with a knowledge of what has been said and written for and against public schools by some of the ablest men of the State; a controversy into which we do not propose to enter.

We pause just here, then, to note some of the results of the public-school system, so far as it relates directly to the colored population of Petersburg, and indirectly as it relates to the negro population of the South. And firstly, it has demonstrably settled the fact that the negro children are as apt in acquiring elementary knowledge as the whites, with this difference, perhaps, that they do not as tenaciously *retain* their acquisitions in letters as the whites. The rule, however, has its exceptions; for in many instances it must be admitted—and the examples are in this city—that they do not only make as rapid advances as the whites, but really acquire thorough scholarship in the different departments of learning, and carry off medals for proficiency in mathematics and in the languages that would be creditable to any one, of any race or color. It is idle, and only shows the inveteracy of our prejudice, to shut our eyes to the fact that the negroes of the coming generation are just as capable of scholarship and culture as the whites. The negroes, as a general thing, are less provident in forecast than the whites. During the summer season, when family expenses are comparatively light, and the different lines of industry create a demand for labor with fair wages, the colored population have ample means of support, and might lay by something for the coming winter; but they spend their money freely for

melons and fruits of all kinds, and are especially lavish in expenditures on *excursions*. While money is in hand it is spent without prudent forethought; and, as a consequence, the winter finds them poorly prepared for its rigors, in the way of comfortable clothing and a supply of fuel. Then they have a remarkable *penchant* for secret societies and for military companies, all of which cost money for fees, dues, and for a showy uniform or a fantastic regalia. Over and above these extravagant expenditures, disproportionate to their wages and income, they pay liberally toward the erection and support of their churches and church enterprises; the consequence is that when the factories are closed in the winter, and labor is not in demand, they are stinted for the means of support for themselves and families. There is, however, a manifest improvement from year to year in all these respects; and *experience*, that stern teacher, is gradually leading them to more considerate forethought, and to a less extravagant and wasteful expenditure of their summer earnings.

Hand and hand with the progress of education among the negro population of Petersburg there has been a corresponding progress in industry, thrift, morals, and manners of the race. Their ability to live at less expense than the poor whites has enabled the more provident of them to lay by a larger surplus from their earnings, and, as a result, they are buying lots and putting up comfortable, and in some instances tastefully constructed residences. The marriage relation is recognized by them as of more binding obligation than formerly, both in its civil and moral aspects. The family idea is in healthful growth. Self-respect and self-reliance are on the advance. Citizenship, with its franchises and responsibilities, is beginning to be more highly appreciated, and its duties more faithfully and independently discharged. With the growth of education, linked with the religious idea, there is a development of manliness which is less pliant in the hands of unscrupulous politicians than was the putty, plastic form of the negro at an earlier stage of his citizenship under the new State Constitution and the amended Constitution of the United States.

One must stultify himself not to see and acknowledge these happy results. Along with what has just been noted, there is a manifest development of a laudable ambition on the part

of those who are distinguishing themselves in scholarship to fit themselves for teachers and for the learned professions. Already there is a demand on the part of the colored population for a recognition of their rights to a fair and equitable representation in the "School Board," and the appointment of colored teachers in the colored schools. Public meetings have been held by the negroes on this behalf, and respectful but sharply pronounced resolutions adopted, requesting the Public School Board of the city to consider the obvious propriety and the justice of allowing suitably qualified negroes, male and female, an equal chance with the whites in the election of teachers for the colored schools. The demand is too reasonable to admit of controversy; nor, really, is there any indisposition on the part of the Board to grant the request as vacancies may occur in the colored schools. But there has been and still is an unwillingness to displace thoroughly competent white teachers, who have rendered invaluable service in the colored schools, and who, by reason of long experience, are pre-eminently qualified for the positions they hold, merely to gratify the demand, however respectfully presented, to put inexperienced colored teachers in their places. And yet the Board is ready and willing, when vacancies shall occur in the colored schools, to give colored applicants an equal chance with the whites to fill such vacancies. The time is in the near future, perhaps just now at hand, when this demand will be met without the displacement of white principals and teachers merely to create vacancies. It will come along in the current order of events quite as soon as equal competency and proficiency are found in the colored applicants to fill the vacancies as they may occur in the colored schools.

The present population of Petersburg may be put down in round numbers at 22,000—say, 10,000 whites and 12,000 colored—giving the negroes 2,000 majority in the whole population. At the ballot-box the negroes *can* poll a larger vote than the whites. But, with this predominance of negro population, we have the gratifying spectacle presented of one of the most quiet, orderly, and peaceable communities anywhere to be found in all these broad lands. There is, comparatively, but little litigation in the civil courts of the corporation; and the police record will compare favorably with that of any city of

the same population in the whole country. The mayor's court is often held without a case, even of misdemeanor. Felonies are unfrequent, and of those that do occur, which are sent up to higher tribunals, the parties are quite as often white as colored. Disturbances of the peace are not more common among the negroes than among the whites. Life, limb, and property are as secure and as well protected in Petersburg by day and by night as in any city of 22,000 population in the United States of America. This is no idle boasting. The appeal from any question of these facts is to our court records—police, civil, and criminal; and when it is remembered that there are 12,000 negroes and only 10,000 whites in the city, the record is as creditable as it is really wonderful. It is very much questioned whether a parallel can be found in all this country.

How much we are indebted to the public schools for this favorable state of things I will leave to others to decide; but, in my judgment, the wonder-working factor in footing up this result is to be found, in large part at least, in the religious element interwoven with the structure of negro society in Petersburg.

The First (colored) Baptist Church now has a large and tastefully constructed church edifice, with a seating capacity of 1,200. It has a high steeple, with other imposing external architectural features, fitted up in the interior with spacious galleries, comfortable pews, and other appointments correspondingly commodious and agreeable to the eye. Besides, it has a large lecture-room, neatly fitted up for Sunday-school purposes. This church reports a membership of 2,300 and 600 Sunday-school scholars, with well-assorted library and other appliances for Sunday-school purposes. In connection with this church there is a number of benevolent associations: such as "The Scattered Mission;" "Foreign Missionary Society;" "Relief Association," etc. At public worship the house is crowded, often beyond its capacity. The services orderly; behavior decorous; singing by the choir scientific, not to say artistic, with a superb female soprano and as fine a male tenor as is heard in Virginia.

The new Gilfield (colored) Baptist Church is a larger and finer building than the First Church just noticed. It is one hundred

feet by sixty, and is built with massive towers, heavy buttresses, mullioned windows filled with ornamented glass, and presents externally a cathedral-like appearance. The auditorium is fitted up in good style, and has, with its unusually deep and spacious galleries, a seating capacity of nearly 2,000. The pitch is high and airy, with slightly vaulted ceiling; the pews of handsome pattern, finished with heavy scrolls; the center aisle broad and richly carpeted; the pulpit an elegant piece of work, and the platform furnished with massive, ornamental chairs; the walls snowy white, and all set off at night in the brilliant light, dispensed by three circles of gas-jets in the upper ceiling, and with bracket lights under the galleries, softened by fine, figured glass shades. The singing by the choir in this church is exceedingly fine. The soprano is led by a cultivated male voice. The tenor voice is singularly clear, round, smooth, and as sweet as the notes of a silver trumpet. This Church reports 2,400 members, 650 Sunday-school scholars, and a number of auxiliary associations in different lines of Christian activity.

The worshipers in these two leading colored churches are, for the most part, well dressed—some of them even stylish in attire. They conduct themselves with great propriety of manners, and are exceedingly polite and respectful to white visitors. Besides these two churches there is the Third Baptist (colored) Church, with 440 members, and a Sunday-school of corresponding size. In addition to these Baptist churches, there is the "African Methodist Episcopal Zion Church," with 350 members, and 200 Sunday-school scholars; and the Union-street "Colored Methodist Episcopal Church," with a small membership and a good Sunday-school. Besides these, and it is a novelty in Petersburg, there is "St. Stephen's Episcopal Church," presided over by Rev. Giles B. Cook, with 250 communicants and 300 Sunday-school scholars. Under the supervision of Rev. Mr. Cook there is a large parochial colored day-school connected with this church. The church, with its school enterprises, has received liberal aid from time to time from friends in the Northern States. Indeed, nearly all these colored churches have been assisted in one way or another by the friends of negro education at the North.

In summing up the net results we are amazed at the figures.

and very much question whether any thing approximating a parallel can be found in the world! This sounds extravagant. Let us see. Out of a negro population, in the city of Petersburg, of something less than 12,000—men, women, and children—there are, according to recently revised reports, 5,500 church members; 2,000 Sunday-school scholars, including officers and teachers; and 1,500 scholars enrolled in the public and parochial schools. The church buildings are all large and commodious; the Sunday-schools are furnished with organs, libraries, and school apparatus; and, with only one or two exceptions, the houses of worship and the Sunday-school rooms are in no respect inferior to the church buildings occupied by the white congregations.

Then, in addition to all that has been enumerated, there are several lodges of F. and A. M., Knights of Pythias, and other secret associations. Over and above these there are literary societies, reading-rooms, temperance organizations, and various benevolent societies and orders for the relief of the poor, and for the purpose of defraying the funeral expenses of members who keep up their dues. And yet again, there are three volunteer military companies, and some of these companies, in public parade, make as fine a display as is ordinarily exhibited by the best white companies.

Not a few of the colored population attend worship, more or less frequently, at the churches for the whites, to whom there is always awarded comfortable accommodation in the galleries, where seats are set apart for their use. A well-behaved colored man or woman in Petersburg receives courteous, polite, and respectful consideration. *Social equality is not recognized*, nor is it expected or desired by either race. Citizenship, with all its immunities and without restriction, is cheerfully awarded. The negro is as fairly dealt by in the courts of justice, at the ballot-box, in contracts, and in the ordinary business affairs of life, as the white citizen. They are property owners, shop-keepers, manufacturers, contractors, master-builders, mechanics, and laborers, competing fairly, and without let or hinderance, with the whites. They are constantly improving in morals, in thrift and industry, and are rapidly advancing in civilization, refinement, and learning.

I have been a pastor in the leading towns and cities of North

Carolina and Virginia for the last forty-five years. I was reared up with slaves, and was a slave-owner. Before the war I preached to the negroes, holding for them special services on Sunday afternoons in the lecture-rooms of the churches of which I was pastor. I now have in my family valuable and highly-prized testimonials presented by the colored congregations as tokens of their kind appreciation of my pastoral services. I was surrounded by the slaves during the war, have been cognizant of all that has transpired affecting their condition since their emancipation, especially in Virginia, and yet more particularly in Richmond and Petersburg; and the record I have made in the foregoing paper is unbiased by prejudice on the one hand, or by over-statement on the other. But the negro problem has not yet been worked out to its final results in the Southern States. The record made in this paper is descriptive of the past history and of the present *status* of the colored population in Petersburg, Va., in this year of grace, 1882. Its application to other localities and communities holds good, no doubt, to a more or less qualified extent. Exceptional cases here and there may compare favorably with Petersburg. What is in process of growth in the womb of the future is beyond any prevision of ours to detect. We possess no "mystical lore" by which to forecast the horoscope of that which is yet to be born. In any attempt to solve the curious problem, a number of factors, patent to every thoughtful observer, must be taken into account. Let us pass in brief enumeration and review only a few of these qualities. Just now we are confronted with the fact that what may be called the *conservative* element among the negroes in the South is rapidly dying out and hastening to utter extinction. I allude to the surviving remnant of old, faithful family slaves that were in close and intimate association with the whites, and who still retain the sentiment of respect and affection for their former owners and their children. Such were the carriage-drivers, foremen, butlers, and body-servants among the men, and the "mammies," nurses, chamber-maids, and cooks, among the women. These, hitherto, have kept up the bond of union between the two races. The attachment has always been reciprocal. But these are passing away. Their influence is dwindling and must expire. Instead of these there is coming

on a new generation, born free, and reared up with less of deferential respect for the whites. There is more in *this*, so far as it relates to the future, than is seen at a glance by a casual observer. Then, again, our late census, contrary to expectation, shows a rapid and unprecedented growth of the negro population in the last decade. Add to the foregoing the fact that the "negro exodus," which promised rather than threatened to take off the excess of negro population in some of the Southern States, has proved a phantom. Then, again, superadd the fact that a very large proportion of those who are lured to the Northern cities and States by higher wages than can be obtained in the South, return after a season to their former homes among their own color. Once more, look at the fact that the colonization of negroes from the South in Africa is a pronounced failure. For the present there is no prospect of drainage in that direction. In the light of these facts—and others might be adduced—it is perfectly obvious that the negroes now in this country, and destined to be born and reared in what were formerly the slave-holding States, are measurably shut up to Southern soil and sunshine. *Here* they are invested with all the rights of citizenship. Social equality and intermarriage is a thing at present not "dreamed of." Now, then, with the growth of the negro population in the Southern States, and with but little, if any, prospect of depletion or outlet, who has the sagacity to forecast, or the gift of prophecy to foretell, what is to be the future *status* of the negro in the Southern States? Who can do but little more than guess, or doubtfully conjecture, what are to be the relations between the two races occupying the same territory, so far as these relations shall affect the civil, social, political, and commercial interests of the Southern States?

How far the education, industry, and ownership of property, together with the moral improvement of the negro population, on the one hand, and the conciliation, fair-dealing, and cheerful award of unmolested citizenship, on the part of the white population, on the other hand, conjoined with a liberal influx of Northern and foreign immigration to fill up and cultivate our sparsely settled lands—a thing so much to be desired—may serve to furnish a satisfactory solution of the questions raised, must be remitted to the silent future for an answer.

Art. VI.—SYNOPSIS OF THE QUARTERLIES AND OTHERS OF THE HIGHER PERIODICALS.

American Reviews.

American Catholic Quarterly Review, January, 1882. (Philadelphia.)—1. Methodism and its Methods; by J. G. S. 2. Count Joseph De Maistre; by A. J. Faust, A.M., Ph.D. 3. Westminster Abbey; by Arthur Featherstone Marshall, B.A. 4. Archbishop M'Hale; by John M'Carthy. 5. Protestant Isms and Catholicity in the United States; by Rev. T. J. Jenkins. 6. Galileo Galilei and the Copernican System; by Rt. Rev. P. N. Lynch, D.D. 7. Ireland's Opportunity—Will it be Lost? by John Boyle O'Reilly. 8. The Early Franciscan Mission in this Country; by John Gilmary Shea, LL.D. 9. The Problem of Man's Destiny, How Much has Unrevealed Science Done Toward its Solution? by Rev. S. Fitzsimons. 10. The Supposed Fall of Honorius, and his Condemnation; by J. H. R.

Baptist Review, January, February, March, 1882. (Cincinnati.)—1. Present Relation of Scientific Thought to Christianity; by Lemuel Moss, D.D. 2. Philo and the Therapeutæ. Translated, with Notes, from the German of Prof. Dr. A. Hilgenfeld, at Jena, by Alfred G. Langley. 3. Theories of the Atonement; by E. Nisbet, D.D. 4. The Resurrection of our Lord; by Wayland Hoyt, D.D. 5. The Story of Jephthah's Daughter; by Rev. Charles W. Currier. 6. A Hundred Years of Kant; by Prof. E. Benjamin Andrews.

Christian Quarterly Review, January, 1882. (Columbia, Mo.)—1. Introduction; by the Editor. 2. Traces of Development in New Testament Thought; by Elder G. W. Longan. 3. Creation or Evolution? by Geo. C. Swallow, M.D., LL.D. 4. The Revised Version of the New Testament; by Elder Robert T. Matthews, A.M. 5. The Education of Preachers; by John W. M'Garvey, A.M. 6. Ingersoll in the North American Review; by the Editor, E. W. Herndon, A.M., M.D. 7. The Educated Man; by J. W. Ellis, A.M. 8. Were the Bible and its Religion Plagiarized from other Religions and their Sacred Books, Legends, and Myths? by Clark Braden. 9. The Fellowship of His Sufferings; by Elder J. W. Mountjoy, A.M.

Lutheran Quarterly, January, 1882. (Gettysburg.)—1. The Religion of Evolution as Against the Religion of Jesus; by Prof. W. H. Wynn, Ph.D. 2. Baptismal Book of the Ethiopic Church. Translated by Prof. George H. Schodde, Ph.D. 3. The Revised English New Testament; by M. Valentine, D.D. 4. Ten Years of the Civil Service; by Prof. John A. Himes, A.M. 5. The Young and the German Luther; by John G. Morris, D.D., LL.D. 6. Evolution of the Scriptures; by Rev. John A. Earnest, A.M. 7. The Irrepressible Power of Christianity; by S. Sprecher, D.D., LL.D.

New Englander, March, 1882. (New Haven.)—1. The New England Family; by N. Allen, M.D. 2. Historians of Early Rome since Niebuhr; by Prof. A. G. Hopkins. 3. What is Unitarianism? by Rev. E. A. Lawrence, D.D. 4. The Sacrificial Aspect of Christ's Death, and its Place in the Work of Redemption; by Rev. H. B. Elliott. 5. Science and Phenomenalism; by J. P. Gordy. 6. Sister Augustine: An Old Catholic; by Miss Kate E. Tyler. 7. Address at the Funeral of Rev. Leonard Bacon, D.D.; by Prof. Timothy Dwight. 8. Leonard Bacon: Pastor of the First Church of New Haven; by Rev. G. L. Walker.

New England Historical and Genealogical Register, January, 1882. (Boston.)—1. Memoir of Rear-Admiral Henry Knox Thatcher, U.S.N.; by Rear-Admiral George Henry Preble, U.S.N. 2. Thacher's Record of Marriages at Milton; by Edward D. Harris, Esq. 3. Early History of Groton; by Hon. Samuel A. Green, M.D. 4. Montresor's Journal of an Expedition on Snow-shoes in 1760 from Quebec; by G. D. Scull, Esq. 5. Rev. Thomas Welde's Letter, 1643; by William

B. Trask, Esq. 6. The Dover Settlement and the Hiltons; by John T. Hassam, A.M. 7. Braintree Records; by Samuel A. Bates, Esq. 8. Sabin Family; by Rev. Anson Titus, Jr. 9. Marriages in West Springfield; by Mr. Lyman H. Bagg. 10. Rev. Thomas Welde's Innocency Cleared; by G. D. Scull, Esq. 11. Deed of Gov. Bellingham; by William B. Trask, Esq. 12. Capt. John Gerrish's Account Book; by Frank W. Hackett, A.M. 13. Longmeadow Families; by Willard S. Allen, A.M. 14. Letter of Roger Williams; by Wm. B. Trask, Esq.

Presbyterian Review, January, 1882. (New York.)—1. The Comparative Certainty of Physics and Metaphysics; by Prof. William G. T. Shedd, D.D., LL.D. 2. The Argument from Law; by Gilbert M. Tucker. 3. The Doctrine of the Covenants Considered as the Central Principle of Theology; by the late Prof. A. B. Van Zandt, D.D. 4. The Presbyterian Cultus; by Prof. Samuel M. Hopkins, D.D. 5. The Presbyterial Care of Students; by Prof. James Eells, D.D. 6. Sacramental Wine; by Rev. Dunlop Moore, D.D. 7. Prof. W. Robertson Smith on the Pentateuch; by Prof. William Henry Green, D.D., LL.D.

Princeton Review, January, 1882. (New York.)—1. Future Paper Money in this Country; by Prof. Lyman H. Atwater. 2. The Moral and Religious Training of Children; by G. Stanley Hall, Ph.D. 3. The Concord School of Philosophy; by Pres. James M'Cosh. 4. The Architect and his Art; by John F. Weir, N.A. 5. Anti-National Phases of State Government; by Eugene Smith. 6. The Place of Philosophy in the Theological Curriculum; by Francis L. Patton, D.D., LL.D.

March.—1. The Private Ownership of Land; by J. M. Sturtevant, D.D., LL.D. 2. Modern Æstheticism; by Prof. Theodore W. Hunt, Ph.D. 3. The Collapse of Faith; by President Noah Porter. 4. Patronage Monopoly and the Pendleton Bill; by Dorman B. Eaton, LL.D. 5. Philosophy and its Specific Problems; by George S. Morris, Ph.D. 6. Evolution in Education; by Principal Dawson, LL.D., F.R.S.

Universalist Quarterly, January, 1882. (Boston.)—1. The Demonology of Jesus; by Rev. D. M. Hodge. 2. The Eschatology of St. Paul; by Rev. S. S. Hebberd. 3. Theories of Skepticism: Necessity in Philosophy—Fatalism in Science; by William Tucker, D.D. 4. The Sin Against the Holy Ghost; by T. J. Sawyer, D.D. 5. The Atomic Theory: The Psychical Basis of Physics; by G. H. Emerson, D.D. 6. Science and Religion; by Orello Cone, D.D. 7. A Prophet; by Rev. I. C. Knowlton.

Quarterly Review of the Methodist Episcopal Church, South, January, 1882. (Nashville.)—1. Polemics. 2. Sir Walter Scott. 3. Our China Mission. 4. Inspiration of the Scriptures. 5. Methodistic Philosophy. 6. Forms of Prayer. 7. Fraternity—Another View. 8. McClintock & Strong's Cyclopædia. 9. John B. Wardlaw, Jr., A.M. 10. Blair's Grave.

The article "Fraternity—Another View" is a courteous, but bold and firm, reply to Dr. Miller's article in the last Southern Quarterly, which repeated the old, old history, showing how the South has always been exactly right and the other side always exactly wrong. Dr. Miller's article, as we remarked, was (like a local currency) good within its own section alone, and current there for only a fast-vanishing period. The days of "provincialism" have passed, and emerging into harmony and fellowship with Christendom the history of the period of isolation loses its charm, and falls dead, even on the Southern ear, as a thrice-told tale. Not young in years,

Dr. Kelley is young in heart, and speaks for the young South with a freshness and freedom worthy of Dr. Haygood himself. In his view, as in ours, Dr. Miller's "intensity betrays him into unconscious narrowness." Dr. Kelley well touches upon his absurd assumptions, especially the assuming that in the Cape May Conference we "no longer approve such statements of history as mark the 'Great Secession' by Dr. Elliott."

But Dr. Kelley finds the regular reading of the history, as given by Dr. Miller, to be not only monotonous, but in vital points untenable. He declares "that slavery has come to be recognized so universally as a great moral wrong that the effort to relegate it to the state as a purely civil institution can only be regarded now as a temporary parallax in the vision of good men under trial." And that, coming from the source it does, is a great sentence. It cuts the ties of a miserable "consistency" with the past, it breaks the fetters of that Southern "provincialism" against which the bravest spirits of the South are rebelling. The surrender by Southern Methodism of the right to protest against "a great moral wrong" was, he truly asserts, "temporary" and "under great trial." Now, forty years long we were personally in position to fight that great "moral wrong," and we did it. Were we in the wrong for that forty years for so doing? During our editorial office within those years, we ever denied the Church's right to surrender her responsibilities for "a great moral wrong" to the state, but we ever admitted the palliation that it was done "under great trial." We can give large quotation of our words during the heat of the fight, making full concession of this principle; but we did demand that we, who could from our position denounce the "moral wrong," should not be required to keep silence and so leave the South in irrecoverable subjection to the power that produced the "trial." That single sentence in the fullness of its meaning would settle all controversy between Dr. Kelley and us, and leave us nothing to quarrel about. And the following sentence confirms the covenant: "So far from continuing to hold the doctrine that the Church must abstain from all teaching on civil questions, [on the *moral element* in civil questions, we would say,] the true doctrine is, that wherever a moral question has been acted upon

adversely by the state, the necessity for fearless, outspoken truth becomes more urgent upon the part of the Church. And that doctrine at once restores to our beloved sister Church of the South her dignity and her rights, as well as her obligations as the sacred reprover of "great moral wrong," and maintainer of moral rectitude in politics and in legislation as in all departments of responsible life. The true duty of the Church is to be the public conscience.

The cordial yet discriminative feeling of catholic Methodism is thus admirably stated:

> The Southern writer who supposes for one moment that the Christian heart and mind of the world, or of that great Methodism which recently took us by the hand in fraternity, in City-road Chapel, proposes thereby to indorse the position that slavery was a question on which the Church might for all time be silent, is blind to the most brilliant light of the historic present. Most of our brethren from without seek to forget that we were silent; others kindly remember our labor of love for the slave; the rest look at it as a large stretch of Christian charity to take us by the hand with the thought that "the times of this ignorance God winked at."—P. 96.

The struggle now going on in the Church South against this abdication of the moral rights of the Church well appears in the following trenchant paragraph:

> It [the abdication] dissevers us from some of the mightiest moral movements of the age, if we are to be *consistent* with the position that, as slavery had a civil side, it therefore "lay within the domain of the State—the Church . . . . had no jurisdiction of matters belonging to the State." We find in this category the liquor question, the Sunday-law question, gambling in its protean forms, and other ever-recurring matters of vital interest to the Church and the world, all of which have both a civil and a moral side, but from the consideration of which consistency shuts us out. In visiting Conferences for the two past years, it has been a matter of deep interest to watch the efforts to put this new wine in the old bottles. In every case we have witnessed, but one, the attempt to restrain temperance resolutions by applying the old rule, that this belongs to the State, and must not be meddled with by the Church; the wine has burst the bottles, and the old leaders have found their old appeal to history fall on dead ears. This is peculiarly so in the most active Conferences where progress in every Church interest is most marked. Resolutions of the same general type as those which flooded the Methodist Episcopal Conferences forty years ago, in

regard to the abolition of slavery, are passed by large majorities in our Conferences in regard to prohibition and Sunday-laws. This tide cannot be turned back; propelled by the most powerful pulses of the Christian heart, it will know no arrest, no defeat. The time has come when the men who expect to meet the demands of the present, and measure up to the hopes of the future, must be prepared to say fearlessly, We had rather be right than consistent.—Pp. 102, 103.

After all this Dr. Kelley seems to imagine that an excuse must be made out for declining a reunion of the two Churches. The discussion of reunion we think entirely unnecessary. Certainly our Church pushes no such measure; and the separation is justifiable on grounds of Christian expediency so long as such grounds exist. There is still uttered in the South a distrust of us as ambitious to "absorb" and to control with despotic power, based upon no facts which are not misunderstood, and maintained only by mistaken repetition. We may appeal to the history of our dealings with our sister non-episcopal Methodisms, after the first years of the strife of their secession or expulsion were over, to decide whether our whole course has not been unassuming, equalizing, cordial, and fraternal. And as partisan feeling subsides, and a friendly survey can be mutually taken of our past, there are not a few misunderstandings of our action which will disappear. Even good Dr. Summers will, we trust, discover that our General Conference of 1848 did not treat the venerable Dr. Pierce with discourtesy, and *did not question the validity of the churchdom of the Church South.* He will not, we are sure, repeat the statement that the General Conference of 1844 deposed Bishop Andrew; or perhaps, even, that it divided the Church; or that the so-called "Plan of Separation" did any thing more than agree that, if our Southern brethren found it necessary to leave our General Conference and establish a new one over certain territories, we would keep the peace and work only North of said territories. It authorized no "separation," but provided for our own action and the common peace in case of a separation, for which those who erected a new Church should (so it was agreed) assume the responsibility. If Dr. Summers was a judge, and in no sense a party, he would, upon calm survey, so decide. We cast these glances over the past with the hope that the removal of misunderstandings is progress toward peace.

Bibliotheca Sacra, January, 1882. (Andover.)—1. Unintelligent Treatment of Romanism; by Rev. Charles C. Starbuck. 2. A Field of Knowledge Strangely Abandoned; by Rev. George Mooar, D.D. 3. The Practical Determination of Species; by the late Prof. Leonard Marsh, M.D. 4. Specimens of Ethiopic Literature: by Rev. Prof. George H. Schodde, Ph.D. 5. The Language of Isaiah xl–lxvi; by Rev. Wm. Henry Cobb. 6. Professor W. Robertson Smith and his Theories of Old Testament Criticism; by Rev. Charles F. Thwing. 7. The Article in the Revised Version; by Rev. Wm. S. Tyler, D.D., LL.D. 8. Theological Education.

The ninth Article urges the importance of a professorship of natural science in our theological seminaries. It is ably written by a co-editor, Rev. G. F. Wright, a scientist as well as theologian, who has furnished in this Quarterly an excellent exposition and defense of the most pronounced genetic evolution. The difficulty in the proposed professorship would seem to be that a corps of professorships in science would be about equally required, so that we must have a double institution in one, a scientifico-theological seminary. It is important, indeed, that there should be a class of men, like the elder Silliman, Hitchcock, Dawson, Winchell, and Mr. Wright himself, in whose brain both science and theology dwell together.

The following two paragraphs regarding late geological researches are from Mr. Wright's pen:

Dr. Abbott's fame is likely to rest chiefly upon his discovery of Palæolithic implements in the post-glacial terraces of Trenton, New Jersey, an account of which occupies the last two chapters of the volume. From the engravings, any one familiar with the subjects can see that the rough stone implements of man in America differ widely from ordinary Indian arrowheads and hatchets, and indeed that they closely resemble the Palæoliths found in the terrace gravels of northern France and southern England. Their antiquity is further established by a study of the gravel deposits of Trenton where the implements are found. Professor Lewis, of Philadelphia, had, independently of Dr. Abbott, decided, after careful investigation, that the Trenton gravel in which these implements lie stratified is as old as the close of the glacial period; and some of the implements were found sixteen feet below the surface, beneath large boulders.

The study of the river formations which were laid down at that period has but just commenced in this country. It is only a few years since the terminal moraine of the continental glacier was first detected. The work of mapping it is now, however, going rapidly forward, and as the rivers which emerge from the glaciated region into the non-glaciated are studied much light may be expected soon from that quarter upon the absorbing question of man's antiquity in America. Trenton is about seventy

miles south of the extreme southern extension of the ice during ing the glacial period.

If Professor Whitney's conclusions as to the extreme antiquity of the human remains discovered by him in California be accepted, some interesting questions are in store for the evolutionists; for the earliest implements described by him belong to smooth stone type, and the Calaveras skull, which he regards as of the Tertiary age, is large enough and well enough formed to be that of a philosopher. There has not been progress, but degradation, of man since his first known appearance upon the Pacific coast. The more that period is extended into the past, the less easily are the phenomena to be explained upon the theory of evolution. Professor Putnam, however, thinks the long chronology a relief in explaining the diversities which have arisen among the various tribes of America, together with the wide dispersion of common characteristics. The Esquimo carries with him still some of the physical characteristics and arts of ancient California.—Pp. 207, 208.

North American Review, February, 1882. (New York.)—1. Do the Spoils Belong to the Victor? by Andrew D. White. 2. A Remedy for Railway Abuses; by Isaac L. Rice. 3. Repudiation in Virginia; by John W. Johnston. 4. The Lancet and the Law; by Henry Bergh. 5. The Christian Religion. Part III; by Prof. George P. Fisher.

March.—1. The Conduct of the Guiteau Trial; by George F. Edmunds. 2. The Progress of the French Republic; by Edward F. Noyes. 3. Trial by Jury; by Edward A. Thomas. 4. The True Lesson of Protestantism; by John Fiske. 5. Law for the Indians; by William Justin Harsha. 6. The Fallacies of Homœopathy; by Prof. A. B. Palmer. 7. Results of Prohibitory Legislation; by Neal Dow.

Dr. Fisher's defensive survey of the Old and New Testament is a condensed and remarkably able statement. We give two brief, significant, incidental passages.

The first touches on eschatology, thus: "Perhaps the day will come when controversy on this subject will be less heated, and when a more chastened curiosity will exist respecting the statistics of the future world in its far remote cons."—P. 209.

The second glances toward Robertson Smith, thus: "Scholarly criticism tends to the conclusion that there was a growth in Hebrew institutions and laws; that the codes were kept open, the original rubrics being retained; that legislation was added, from time to time, under the guidance of prophets, to suit changing circumstances, new ordinances being looked on as Mosaic for the reason that they were conceived in the spirit, and were considered a legitimate development, of the primitive enactments."—P. 212.

English Reviews.

British and Foreign Evangelical Review, January, 1882. (London.)—1. Evangelical Theology, Living and Progressive; by Prof. J. Laidlaw, D.D. 2. Unbelief in the Eighteenth Century; by Rev. J. Fordyce, M.A. 3. A Bible Reviser of the Fourth Century; by Rev. Robert Henderson, M.A. 4. How is Sin to End? By a Purgatory? by Rev. A. Macleod Symington, D.D. 5. The Spirit of the Father Glorifying the Son. 6. The Latest Outcome of Free Thought in Those who Still Cling to the Name of Christian; by Rev. David Brown, D.D. 7. Note on Luke ii, 49; by W. Lindsay Alexander, D.D. 8. Some Difficulties of Modern Materialism; by Borden P. Bowne. 9. A Sober View of Abstinence; by Rev. Daniel Merriman.

London Quarterly Review, January, 1882. (London.)—1. Father Curci. 2. Fiji. 3. Daniel Defoe. 4. The Latest Development of Darwinism. 5. Americanisms. 6. The British Association Jubilee. 7. Philippi on the Last Things.

British Quarterly Review, January, 1882. London.—1. Literary Clubs of Paris. 2. A Sketch of Individual Development. 3. The Culdees, and their Later History. 4. The Industrial Resources of Ireland. 5. Count Campello. 6. Westcott and Hort's Greek Testament. 7. Richard Cobden.

The following remarkable passage in the article on Cobden is a frank and honorable statement of the change of the position of this Quarterly on the subject of

Our American Civil War.

No periodical in England, not even the London "Times," was during the war more bitter toward the North than this Quarterly, then under the editorship of the late Dr. Vaughan. What rendered that action all the more strange was the fact that this religious Quarterly had from a most lofty ethical elevation always rebuked American slavery, denounced our country for that (as the editor viewed it) enormous crime, and painted the slaveholders in colors of very deep nigritude. It will be seen by this quotation how manfully the Review rejects that vicious "consistency" which would tie it to a mistaken past position, and at once recognizes the truth in regard to that contest as time has revealed and as history will record it. Speaking of a treaty once formed with France, the Reviewer says:

> The great lesson to be derived from the conduct of negotiations in relation to the French treaty is that *a feudal aristocracy cannot be the fit rulers of a great industrial commonwealth.* Cobden had already pointed this out in a speech delivered in 1845—
>
> I say, without being revolutionary, or boasting of being more democratic than others, that the sooner the power in this country is transferred from the landed oligarchy, which has so misused it, and is placed absolutely—mind, I say absolutely—in the hands of the intelligent, middle, and industrious classes, the better for the condition and destinies of this country.

The great *question between oligarchy and an industrial democracy* was at this time to be fought out on a magnificent scale in the New World. Shortly after the formation of the French treaty, the great civil war began in the United States. Instantly parties began to divide on this issue in England, according to invariable custom. The aristocracy, who had always professed to loathe American slavery, gravitated by a sure instinct to the side of the South, followed by large numbers of middle-class sycophants, and by those who either misunderstood the question or felt envious of the growing power of the American republic, and were not sorry to see it rent asunder. Silly people began to prattle about a "broken bubble," and ignorant persons supposed that the republic must immediately collapse. It is melancholy to think of the nonsense talked in England at that time, still more melancholy to think that great and wise men helped to swell the volume of imbecility. On the other hand, the attitude of the larger section of the working classes, especially the artisans of Lancashire, and of a number of those who represented the best aspects of English culture, will forever reflect honor on England. We must confess to some feeling of disappointment that Cobden himself at first wavered, not understanding the true issues at stake. Mr. Morley gives us the reasons which made him hesitate as to his proper course—

> One of them was that he could not for a time bear to face the prospect that the community which had hitherto been the realization on so great a scale of his pacific ideals should, after all, plunge into war just as a monarchy or an oligarchy might have done. The North, by refusing to allow the South to secede, seemed to him at first to be the author of the strife. Another reason why his sympathies wavered was that, though the Southerners were slave-holders, their interest made them free-traders.

These reasons are of course all worth discussion, but they weigh light as the dust compared with the future of *a mighty union of republics, consecrated to freedom and humanity.* Respecting the third reason, in particular, we may feel sorry that Cobden should have attached supreme importance to free trade. "An economic principle," Mr. Morley very happily says, "by itself, as all sensible men have now learnt, can never be decisive of anything in the mixed and complex sphere of practice." Besides, Cobden should have remembered that, viewed simply from the commercial standpoint, [internal] free trade was already established throughout the vast regions which own allegiance to the government of the Union; whereas if the South had established a separate empire, an artificial boundary would have been erected, along whose immense length would have been placed custom-houses and military stations. Happily Cobden had by him a sagacious friend, whose judgment is rarely at fault when questions of humanity are concerned.

> He who had converted so many thousands of people was in this instance himself converted by Mr. Bright, whose sagacity, sharpened by religious hatred of slavery, at once perceived that a break-up of the American Union would be a damaging blow to the cause of freedom all over the world.

The two friends met the illustrious historian Motley at breakfast when the war was just beginning. Cobden attacked something which Motley had been writing in the papers in favor of the Northern cause.

As they walked away down Piccadilly together, Mr. Bright remonstrated with Cobden on the symptoms of a leaning toward the South. The argument was continued and renewed as other arguments had been between them. The time came for Cobden to address his constituents at Rochdale. "Now," said Mr. Bright, with a final push of insistance, "this is the moment for you to speak with a clear voice."

Cobden was aroused, and began to view the question in its true light, and was henceforth recognized as a friend of the North. So clearly did he grasp the issues involved, that it may be doubted whether even Mr. Bright himself put the case more cogently than did Cobden in a speech delivered at Rochdale in November, 1863—

I cannot, if I speak of such a contest as that, say that it is a struggle for empire on the one side, and for independence on the other. I say it is an aristocratic rebellion against a democratic government. That is the title I would give it; and in all history, when you have the aristocracy pitted against the people, in a hand-to-hand contest, the aristocracy have always gone down under the heavy blows of the democracy.

As early, too, as December, 1861, he writes to his friend, Colonel Fitzmayer: "Nothing is more clear to me than that the world is underrating in this struggle the power of the North. . . . As for the slave States, I look upon them doomed in any case to decay and almost barbarism." And on October 25, 1862, writing to M. Chevalier on the subject of blockades, he sums up the case in behalf of the North in such a way as to present the whole subject in the space of two or three lines: "I am by no means so sure as Gladstone that the South will ever be a nation. It depends on the 'Great West.' If Ohio, Michigan, Illinois, Indiana, Iowa, Wisconsin, and Minnesota sustain the President's anti-slavery proclamation, there will be no peace which will leave the mouth of the Mississippi in the hands of an independent power." Writing in January, 1864, to Mr. Sumner, respecting the chances of Lincoln's re-election, Cobden says, "I hope you will re-elect Mr. Lincoln. He is rising in reputation in Europe, apart from the success of the North." And in a letter to Mr. Sumner, written in August of the same year, he says, "I still look forward with unabated confidence to the triumph of the North." Cobden lived scarcely long enough to witness the surrender of the Confederacy, but before his own death he knew full well that the death-knell of the oligarchy had been rung in the Western world, and that the republic was safe.—Pp. 175–177.

Cobden died just at the close of the period of oligarchic rule in England. Six months after his own decease came the death of Palmerston, and then followed the short rule of the "last of the Whig prime-ministers," to be succeeded by a new era. The beneficent and humane forces of this new era are now beginning to operate in England and throughout the world. The dawn of

a new day is commencing to light up the earth. Slavery is overthrown in America, France has established a seemingly durable republic, Italy has attained both physical and moral unity, the German states have combined to form a new empire, and the blood-stained rule of the Turk is passing away from the face of Europe. At the same time the emancipation of the working classes has taken place in England; and all these mighty births of time have illustrated the annals of only a few brief years. Cobden was not permitted to fully behold these things, but he saw them afar off, and was persuaded of them, and embraced them; and of him it may surely be said that no other statesman perceived so clearly the nature of the new arrangements of society; no other worked with such upright integrity, such "enthusiasm of humanity," to render visible the new political forces to the minds of his fellow-men.—Pp. 178, 179.

Indian Evangelical Review, January, 1882. (Calcutta.)—1. Santal Kherwarism in the Santal Pergunnas, and Chutia Nagpore; by Rev. A. Campbell. 2. The Great Commission; by Rev. J. Hay. 3. Missionary Pessimism; by Rev. J. E. Scott. 4. Patna, Gaya, and Benares—Buddhism and Hinduism. 5. Hindu Gods and their Incarnations; by John Wilson, D.D., F.R.S. 6. Relief for Native Christians who were Married in Childhood; by Rev. R. A. Hume. 7. Government Abkari, and the Rapid Increase of Drunkenness in Northern India; by Rev. Thomas Evans.

German Reviews.

Theologische Studien und Kritiken. (Theological Essays and Reviews.) 1882. Second number. *Essays:* 1. Usteri, Zwingli's Doctrine of Baptism. 2. Weber, The Various Conceptions of the Devil in the New Testament. *Thoughts and Remarks:* 1. Köstlin, On the Words of Jesus—"He that is not with me is against me." 2. Kawerau, An Episode from the Conflict Between the Followers of Flacius and those of Melanchthon. *Review:* Historical Preliminaries of Pietism. *Miscellanea:* 1. Programme of the Teyler Theological Society of Haarlem for the Year 1882. 2. Programme of the Theological Society of the Hague for the Year 1882.

There seems just now to be in Germany a revival of interest in the study and nature of Pietism, which has for some years been the goal of a great deal of ill-merited abuse and contempt. This feeling is evidently a reaction against the fierce and unbridled religious liberalism of the day, which is fast leading men into the fathomless abyss of Unbelief. Hence the timeliness of the article on the antecedent history of this phase of Christian belief and activity. And quite a host of writers contribute to early researches on this subject, which form the

basis of this acceptable and interesting article. Among others we may quote Heppe on the History of Pietism in the Netherlands, Ritschl on the same in the Reformed Church of Germany, and several other distinguished Dutch and German authorities. These two nationalities seem to cling more closely to the subject than the others, some of whom wander off to the Puritans of England and the Baptists of Germany. The same change that has taken place in the few last decades regarding the history of the Reformation may now be observed in that of Pietism. Investigators seem inclined to go further back for the sources of history, not stopping, as of yore, with Spener and Franke, and regarding them as the foundation-layers and leaders of the movement, and Zinzendorf as the offshoot. Now we are taken back in Germany to the era of the Thirty Years' War and the persecutions of the heretics, and in England to the seventeenth century, with its "inner life" and its significance for the continental development of this conviction. Thus the Puritans, the Independents, the Baptists, and even the Quakers receive their share of responsibility and praise for their influence on this great continental movement. In the Netherlands especially new threads are found that clearly bind one generation with another; and in Switzerland the conception of the history of the Reformation becomes modified the more the investigators study the contrast between the German spirit of Zwingli and the French spirit of Calvin. The period seems now to have arrived when the results of these individual studies may have a broader application and become the common property of the great religious public.

One worker seems to rise on the shoulders of the other in raising the common edifice. Without the loving investigations of Neander concerning the most various religious individualities; without the capital biography of Spener by Hossbach; without the rich memories and anecdotes of Tholuck, the comprehensive works in which Gass, Dorner, and Franke draw the pietistic phase of theology would have found no firm foundation. It is pleasant to see that these noble workers wrought in a harmony that they knew not of, and that the edifice raised by their common labors may now become a retreat for earnest Christians, in whose shelter they can point back to the fathers as the authors of their faith.

ZEITSCHRIFT FÜR KIRCHENGESCHICHTE. (Journal for Church History.) Edited by Dr. BRIEGER. Vol. V, No. 2. *Essays:* 1. JACOBI, History of the Hymns of the Greek Church. 2. BARTELS, Contributions to the History of Pietism in East Friesland and the Neighboring Provinces. *Critical Review:* History of French Protestantism, Literature of the Years 1870–1880. Second Paper. *Analecta:* 1. BOOR, Manuscript Document of the Church History of Euagrius. 2. KOLDE, The Oldest Account of the So-called Prophets of Zwickau. 3. KOLDE, Contemporaneous Accounts of the Troubles in Wittenberg in the Years 1521 and 1522. 4. BERNHARD, On the History of the Proposed Conference in Pforzheim in 1538, being likewise a Supplement to the Correspondence between Melanchthon and the Landgrave Philip of Hesse. 5. Miscellanies by BOOR, HARNACK, and KAWERAU.

The "Journal for Church History" also touches the popular subject of Pietism, confining itself to that phase found in the quaint province of East Friesland, as conservative in its religious ways and convictions as in its mediæval costumes. We prefer, however, to call attention to a leading criticism on the various works recently published in the interest of the history of French Protestantism. The Germans seem quite as effective now in treating their French antagonists with the pen as of late with the sword. Let us hope that they will continue to wield the mightier weapon, in the terms of the aphorism. The history of French literature in this field, from 1870 to 1880, comprises four leading works—one on the Protestant fugitives in Switzerland, another on the Protestant banker in France in the seventeenth century, controller of the finances, Barthélemy Herwarth; a third on the general history of Languedoc, with fresh additions by new pens; and finally the fall of the Protestant party of France and the Duke de Rohan. This, it will be understood, is simply the literature of four years, which shows how great is the activity in that line of thought and labor.

The revocation of the Edict of Nantes by Louis XIV. drew the eyes of all Protestant Europe to the unfortunate condition of the French Reformers, and made still wider the gap between the persecuted and the persecutors. And since that period this eventful deed has been an enticing subject for Christian historians, and even yet has its attractions. Germany has ever regarded it with interest because, if for no other reason, so many of these poor exiles found a refuge in various parts of that land. They were welcomed in Protestant Germany because of their religion, their industrial skill, and steady and laborious habits. They settled in Saxony, the Palatinate, Würtemburg, Hesse, and Brandenburg, and established soon,

in all these places, their peculiar industries, and thus attached the Germans to their fortunes, who followed them very closely, and wrote exhaustive histories of the various colonies. In Berlin they were awarded a special quarter of the city, which became known as the French quarter, and where they built a church, still bearing the cognomen of the French Church. Their exile from their native land impoverished it as much as did their industry enrich that to which they fled. Their descendants preserved the language and the skill of their fathers, but became so much attached to the land of their adoption that they were ready to fight its battles even against invading France; and in the last great struggle between France and Germany some of the prominent officers at the head of the German soldiers bore French patronymics. These were the descendants of the Huguenots avenging the injustice done to their fathers. They enjoyed the supreme pleasure of helping to break the chains that were forged for their ancestors, and their brothers in the Reformed faith have now become the dearer to them because of their long separation and sad history. As a result, the Germans are studying with more interest than ever the history of French Protestantism, which has now virtually become an ally in breaking a power that so long kept its iron heel on the German neck. Nothing of interest now appears in France in regard to the history of the Protestantism that has so long lived and heroically suffered within its borders that is not immediately made the subject of study, criticism, and perhaps enlargement from the sources that the Germans possess in large measure from the French colonies that took refuge among them to escape the persecution of their own nationality because of their religious convictions. And hence this very learned article on a subject that is quite as much discussed in Germany as in France.

French Reviews.

Revue Chretienne, (Christian Review.) November, 1881.—1. Roerich, Positivism and its Founder, Auguste Comte. 2. Dartigue, A Vision of Saint Paul, or the Evangelization of France. 3. The Law of Labor, E. W. 4. Lichtenberger, German Chronicle. Literary Notices by Alone, and Monthly Review by Pressensé.

December, 1881.—1. Pressensé, To our Readers. 2. Bersier, The Supernatural in the Life of Christ. 3. Stapfer, Five Unpublished Letters of Benjamin Constant. 4. Roerich, Positivism and its Founder, Auguste Comte. 5. Bridel, Philosophical Chronicle, Literary Notices. Monthly Review by Pressensé.

January, 1882.—1. Pressensé, Of the Origin of Religion. 2. Roberty, The Apostle Paul According to Prof. Sabatier. 3. Stapfer, Unpublished Letters of Voltaire. Literary Chronicle by Sabatier, English Chronicle by E. W., and Monthly Review by the Editor.

Dartigue, on the "Evangelization of France," in the November number of this bright and crisp Review, calls attention to the greatest danger and trouble of religious reformers at the present excited period, namely, that of political barnacles that will insist on clinging to their vessel. It was on this rock that Père Hyacinthe split in Geneva—it was virtually impossible for him to form a liberal religious body of any kind without the undesirable adhesion of great numbers who came to him, not because he had any thing in the line of pure religion, but rather because his opposition to a state or conservative religion helped them in their political opposition to the state.

The French Protestants, in their revived life, see the same troubles ahead, and are calling the attention of their people to them in such terms as these from Dartigue: "To-day the dominant passion is politics; it touches every thing, and it is very difficult absolutely to abstain from it. After a *régime* of despotism or precarious tolerance we are at last enjoying an almost unlimited liberty, for which we are thankful to the government. From this to politics there is but one step, as we see by the warm reception given to all political allusions. Free-thinkers, notorious unbelievers, municipal councils both antichristian and irreligious, place at our disposition all their localities, and come and applaud us with excess. And why? Is this from conviction, or from sympathy with the truths that we announce? Not at all! It is simply because they find in us aids to their political aims, with which they would not be sorry to see us associated. But let us beware when we, ministers of a positive and revealed religion, are applauded by free-

thinkers. Let us open our eyes to this strange and abnormal fact, and repel this factitious and deceitful support that they would give us. As disciples of the eternal Gospel, let us remain faithful to the wholly religious mission confided to us by our divine Chief. Let us not lower the word of God into the noisy arena of political parties, to espouse their quarrels and share their vicissitudes. Christianity, like its founder, is eternal, and adapts itself with marvelous facility to all forms of government. For the pitiful pleasure of applause let us not lower the Gospel to that which is terrestrial, transitory, and unworthy of it."

And in this same significant article Dartigue touches another kindred trouble that faces these Christians in their Church organizations: there are signs of large access to their membership from those who have no knowledge of their belief, and in reality no sympathy for it, but who would simply use the Protestant Church as a sort of livery of heaven for themselves and their families on breaking away from their connection with the Catholic Church. Dartigue does not believe in immediately inviting these persons to become members of their churches and to embrace Protestantism. He would welcome all who come spontaneously, and with serious motives, seeking God with some comprehension of the consequences of their determination; but he would reject those who come by excitement, caprice, or interest, or in a fit of anger at a religion that they would no longer serve. And he therefore warns the leading Protestant speakers, in their popular addresses to the masses, to remember that the essential object is not so much to obtain an adhesion to some fixed ecclesiastical form as to enlighten and edify inquiring souls. In Jesus Christ he would find neither Catholics nor Protestants, but simply believers.

The article on the "Law of Labor" in the same number is essentially democratic, and heralds a new departure in the social theories of France. The author is especially severe on that class that have become suddenly rich through successful trade, and are now inclined to shirk the burdens of state. This *bourgeoisie* has never been renowned for a character of self-sacrifice, and it is now becoming so numerous that its defection is a matter of alarm to all patriots: "Many a millionaire whose name alone is now a power commenced his career with no

other capital than his intelligence and an ardent desire to succeed. And, nevertheless, this man, who owes all he has to labor, has brought up his son in habits of idleness, and made of him one of the most useless members of society. The swells and fops of the day, the so-called *jeunesse dorée*, are for the most part sons of these wealthy *bourgeois*, who by their foolish extravagance and forced luxury are trying to make the world forget that all they possess comes from the toilsome life of their parents. These contemners of labor who have sprung up like mushrooms in the last thirty years, and are the most miserable and useless members of society, have every-where left behind them germs of death and putrefaction. France owes to them a goodly portion of her shame in defeat. When they were wanted in her hour of trial many of them had fled to foreign lands, and those who were forced into the field in the mobilized corps were the first to flee at the sight of the enemy, and thus paralyze the heroic efforts of their chiefs and comrades.

There is a marked revival of Pauline study in France, as may be seen in the *critique* in the January number of the Review, by Roberty, on the recent work on St. Paul by Sabatier, of the Protestant Theological Faculty of Paris. In their new-born liberty the Protestants of France are seized with a desire to regard and represent the apostles as living beings; and of these St. Paul is the one whom they would study as an example for the great work before them. And for those who are curious to know the various phases of the faith of Paul, the learned and engaging work of Sabatier responds fully to their desires, for his pre-eminent aim is to sketch the *history* of the thought of the great apostle. Sabatier grandly describes the progressive element in Paul, and shows the connection which closely unites his various phases of thought to the great periods of his Christian life: the first, that of missionary activity, corresponds to the missionary discourses of the Book of Acts and the Epistles to the Thessalonians; the second, that of the fierce struggles against the Judaizers; and the third, the epoch of the first appearance of gnostic asceticism, giving birth to the Epistle to Philemon, to the Colossians, to the Ephesians, and the Philippians. The end of the Book of Acts corresponds to this last period. The picture of Paul, as drawn by Sabatier, is complex and striking, bringing out every phase of

his decided character, and thus making him a splendid model for an apostle armed for the conflict with the modern world in France, where the flood of materialism threatens a second deluge which can only be stayed by the man within the ark.

Art. VII.—FOREIGN RELIGIOUS INTELLIGENCE.

SEPARATION OF CHURCH AND STATE.

This seems just now to be the ruling question among the Protestant communities of France, Italy, and Switzerland. And in the latter country an incident has just occurred in connection with it that has brought out the discussion into bold relief. The *National* Church in the canton of Vaud has been guilty of seconding very extreme measures on the part of the State Council of the canton against a devoted and prominent pastor at Orbe, mainly because of liberal opinions expressed in his journal, *Evangile et Liberté*, in regard to the organization and success of the *Eglise Libres*, or "Free Churches." The only overt act of which they could accuse him was his co-operation with the Sabbath-schools of the Free Churches, most probably because he found none within the pale of the national Churches. The Synodal Commission of the Church would have condemned him to a censure, but the State authorities went a step further and suspended him from the exercise of his pulpit duties for two months, which virtually means cutting him off from the Church, because it is not at all probable that he will change his opinions or his works because of this cryingly unjust verdict. Narbal's case is now being made a test question among the Latin Protestant Churches, and the question is being quite significantly asked us to whether alliance with the Church is to gag a man from any expression of sympathy with those who think just as he does, but prefer, in the exercise of their religious convictions, to be free from State control. This very unwise measure on the part of the Cantonal Council will certainly be condemned openly by that fraction of the State Church that is not wedded to such chains. They may prefer the system of national religion to that of independence, but they can scarcely choose to make a yoke of it under which they must bend at the risk of excommunication. This is certainly the surest way to bring their Church into discredit. With brotherly feeling on each side it will not be at all difficult to bring both branches of the Protestant Churches in the Latin countries together.

At the Synodal Union of the Free Churches of France, recently held in Paris, there was great generosity expressed touching questions of doctrinal diversities, and the constitution of these Churches preserves them from like conflicts, because, while guaranteeing the unity of the faith for essential things, it allows much liberty to theological thought. And this Union of the Free Churches looks quite calmly at the fact of no increase within the last few years for the very simple reason that a section

of the official Church is making visible progress toward a realization of the very principles that called the Free Churches into being. At this Union meeting the delegate from the official Synod—fraternal delegate—openly acknowledged this tendency of his wing of the Church, and under the pressure of events predicted the early triumph of the principles of Vinet, of which he declares himself a disciple. The synod applauded these words, and also those of their own president, who declared that the most ardent desire of the Free Churches was to disappear as soon as possible in order to rally to the grand Evangelical Reformed Church of the day as soon as the official bonds, which are now becoming heavy, should fall.

A great many of the Liberals in France and Italy fear to break the connection between the Church and the State, lest the removal of the restraint that the *Concordat* clearly exercises might give rein to an unbridled violence on the part of the Church where it is strong enough to assume it. This view of the case has just been admirably treated in Italy by Signor Minghetti, a statesman who has long enjoyed the highest political and civil honors, in an excellent little work that has just been translated into French. The author is a man of very large experience, a colleague and co-laborer of Cavour. He meets those who warn the nation against Cavour's motto—"*Chiesa libera in Stato libero*," (A free Church in a free State,) and bids it beware lest there arise from it a "*Chiesa armata in Stato disarmato*," (An armed Church in a disarmed State.) Minghetti devotes his book to resolving this question, the only one of much import now against the separation. He shows with great skill all the evil that the old system brings into the religious field, even under the milder form of the *Concordat*. He regards it a violence to compel those of other convictions to support creeds that they do not believe, and declares that the union between Church and State, as it exists to-day, is highly irrational. But his most valuable thoughts are those devoted to the measures of transition and legislation necessary to the security of the State and the liberty of the Churches. He does not believe that factious ultramontanism would find its account in the bond thus broken; he argues that it would be forced by this to yield to necessary reforms. And to these it would soon have resort if the civil power should demand that all the owners of ecclesiastic property should be elected by the congregations, and be laymen, with the privilege of mortmain abolished. To the great body of believers of the various Churches who express fears as to the destiny of religion left to itself, he replies by the most noble words on the unextinguishable thirst for the divine which consumes the human soul, and which appears with renewed intensity in those who feel that they have been deceived. Minghetti, though an Italian statesman, shows that he has wisely studied the burning thoughts of Vinet, and the translator Laveleye, a Belgian Liberal, in his beautiful preface, warns the French Republic to beware of the faults of its fathers in 1792, and reminds it that the only revolutions that are successful are those that reach the conscience and rely on religious renovation.

THE ORIENTAL CHURCHES.

The unsettled state of affairs in the principalities of the Danube and the regions bordering the Adriatic and Egean seas, has caused a long season of excitement and uncertainty to the Oriental Churches. This has been especially the case among the populations belonging to the Austro-Hungarian monarchy. In the national Church of Servia, whose center is at Karlowitz, a new patriarch was to be elected in the place of one deceased. The Servian Convention elected two Bishops that belong to the national Servian party, and who for that reason were unacceptable to the Hungarian government; the result was that the latter finally appointed one, and the Convention accepted him. The Russian influence on the clergy of Servia and of the Servians in Hungary is still very strong, and makes them difficult subjects for the Austrians. While an Austrian ministry was in power, the Metropolitan of Belgrade, who was friendly to Russia and would not yield to Austria, was deposed. In Bosnia and Herzegovina there is much dissatisfaction among the adherents of the Eastern Church at the favoritism shown the Catholic propaganda by the new episcopal seat at Serayewo. On the contrary, the Greek Oriental Church of Roumanian nationality in Hungary and Transylvania is greatly on the increase under the head of the Metropolitan of Hermanstadt; it now numbers over five and a half million souls. To the district of this ecclesiastical prince there have been added two Episcopal dioceses that are now to receive an increase of two more. Temeswar will be the new episcopal residence, where there are already a Roman Catholic and a Servian bishopric. It is a mystery why the Austrian government does not unite the Roumanians and the Servians under one Church authority. The difference of national spirit between these two nationalities would afford the best protection against political combinations which are dangerous to the State. But it has ever been the doctrine of the Catholic Church in Austria to separate its antagonists into as many parties as possible, so that it could conquer by dividing them.

One gratifying feature now growing among the Oriental Churches is the desire for a better training of the clergy, in consequence of which steps have been taken to enlarge existing theological schools and erect new ones. Thus the school of Rizarios at Athens, that has existed for a generation without any advance, is now to be thoroughly rebuilt and enlarged. The renovated school will open in the spring with a greatly extended curriculum. The Theological Seminary of the orthodox Churches of Turkey, on an island in the Sea of Marmora, has also been much enlarged. In Roumania, where hitherto there have been but two schools of inferior rank, the government is occupied with a plan to establish a theological school of higher grade in Bucharest. Similar institutions are very much desired by the Bulgarian clergy, which at present counts but very few cultured men. A Bulgarian Episcopal Synod lately met in Sofia under the presidency of the exarch, but for the nonce it has so much to do in the arrangement of the hierarchy under the new

order of things, that the question of a better training of the clergy was put off till a more convenient period. Three episcopal chairs are to be established in Bulgaria, and the clergy are to be paid out of the State fund. The question is as to how much the young principality can grant for this measure when the military power of the country needs so much of the *novus rerum* to put it on a respectable basis. And then, in Bulgaria and among the Greeks, there is a great lack of educated clergy, so that there is great embarrassment in Greece in filling seventeen episcopal chairs now vacant, and for each one of which there must be three candidates from whom to choose. This is also increased by the fact that several bishops have lately been convicted of simony, and judicially removed from their chairs. The acquisition of a large part of Thessaly and a section of Epirus forces the Greek Church in these districts to undertake a thorough reorganization of the Church, whereby a veritable Augean stable needs cleansing.

It would seem that the cloisters also need a good deal of purification. Some of those in Thessaly have for a half century been in active co-operation with a class of brigands! These establishments are on the summit of inaccessible precipices, seemingly floating in the air, and their intercourse with the outer world is by means of ropes that raise and lower the inmates and visitors. Those are magnificent retreats for robbers, but this romantic collusion between monks and brigands must now cease under the rule of the Greek government. The entire question of cloisters in these regions is likely to be investigated pretty severely before long. Turkey recently claimed the right for Mount Athos to several filials of this kind in Roumania, and asked the German government to help it in the acquisition of some of this property within the Roumanian borders. But the German Foreign Office gave a very discouraging reply, and hinted that the other great Powers would do the same. The French embassador in Constantinople would do nothing in the matter because, years ago, he recommended a secularization of the cloisters in Roumania. The Turkish claimants tried certain judicial proceedings, and had the mortification of a bill of costs to settle. It will hardly be possible to deny to Roumania the right to secularize its cloisters when this same right is now being largely exercised by all the Powers which have such within their limits. Russia and Greece, especially, long exercised this right, and are inclined to continue the work.

Art. VIII.—FOREIGN LITERARY INTELLIGENCE.

The Germans are doing a great deal of systematic work in the missionary line, and are taking the best means to put it on record as they go along. The well-known Grundemann has just completed a very important work which he modestly calls a "Minor Missionary Library," (*Kleine Missions-Bibliothek,*) in four volumes, published by Velhagen &

Klasing, Leipsic. But, in the first place, with its four stately volumes it is not so very small, and the distinguished missionary author has worked at it with skill and diligence for eight whole years. And that we may know the fullness of the contents that fill these pages we will give a hasty sketch of them. The first volume treats of America in three divisions: the Esquimaux in Greenland and Labrador; the Indians in North and South America; and the Negroes in North and South America. The second volume comprises Africa, again in three principal divisions: The freed and the free Negroes in West Africa; the various tribes of Southern Africa: the continent and the islands of Eastern Africa. The third volume treats of Asia, Hither India and Farther India, China and Japan. The fourth volume takes the Indian Archipelago; Polynesia; New Zealand and Micronesia; Melanesia and Australia. Dry as these divisions may seem, they nevertheless show how far the author takes his readers around in the world, while he every-where shows them something. And his information bears the impress of being solid and from reliable sources, so that he makes his readers acquainted with the lands and their inhabitants. And he does not stop simply with the mission story, but treats of the geography, ethnology, religious history, and linguistics of the regions described. In this work we find, therefore, a sort of Universal History of heathen lands and nations, which is in itself a striking proof of the intimacy between the mission work and general culture. He well shows the significance of missionary effort in the advancement of science, commerce, and civilization. Indeed, in this work the annals of missions and civilization are interwoven, and Christianity is shown to be the secret of the power of civilized nations. Missionary success has made it clear that Christianity is fitted to be a universal religion; for it is practically taught to all nations, and is adapted to all needs; it penetrates all conditions of life and regenerates all nations where it takes root, not only religiously, but also morally, socially, and politically. Grundemann clearly proves these positions by the record, and makes out a peculiarly strong case against the enemies of Christian Missions. His work is thus of great value, and the Germans claim that it has no compeer in any literature. It will, doubtless, be read far and wide, notwithstanding its four bulky and weighty volumes, and the price, which is a little heavy for the German purse—seven dollars and fifty cents in Leipsic, and about ten dollars here.

The famous publishing firm of Hachette & Co., of Paris, has just gained new honor among savants through a beautiful work on the History of Art in Antiquity. It will finally contain six volumes in royal octavo, treating of Egypt, Assyria, Persia, Asia Minor, Greece, Etruria, and Rome. Parrot and Chipiez are the authors of the first volume, on Egypt, which has just appeared, and is very welcome just now when the French are making such strenuous efforts to gain political, and we may say social, control of that land. The volumes begin with Egypt because the authors claim that this land is the mother of civilized nations of antiquity. As soon as one undertakes to group and present the

great nations of old according to their development, and to seek to determine which part of the work belongs to each one of them, and to develop the progress made in successive efforts down to the advent of Christianity and the formation of the modern world, one feels constrained to commence with Egypt. The first impressions that remain in the memory of humanity are of Egypt. There we find the most ancient monuments on which thought is fixed and has been transmitted by writing or some expressive form which has nobleness or beauty. It is, therefore, in Egypt that the historian of Art meets the first monuments on which he would fix his researches, and with Egypt that the two eminent historians have commenced the issue of this work on Art in Antiquity. In order to show the care which presides over the preparation of this work, it will suffice for us to give the names of their collaborators: they are Mariette Bey, recently deceased; Maspero, the learned professor of the College de France, and now director of the Museum of Boulak in place of Mariette; Pierret, the eminent savant of the Louvre; Rhone, and Desjardins. Gerome opened to them his cartoons, and Leroux his albums of travel. Among the engravings on zinc and steel are some by the first artists of France. *L' Egypte* contains plates in color and in black engraved apart, and about five hundred engravings set in the text. The whole work is a veritable monument of art.

The *Revue Chretienne* begins the new year with renewed vigor and large promise. It proposes in the future to deal less in ecclesiastical controversy, because the causes of division in the Reformed Church of France are rapidly disappearing. What needs to be rescued to-day, more than any thing else, is religious liberty, which now runs great risk of being despoiled by authoritative democracy in contradistinction to liberal democracy in the form that it has now assumed. The defense of religious liberty the *Revue* now considers to be the primordial duty, and claims that this can scarcely be effected otherwise than by the separation of Church and State; this therefore is the platform of this organ of the Church in future, and to this object the *Revue* will devote all its strength, without neglecting the movements of affairs and ideas. The new Press Law in France gives to thinkers all their liberty for the discussion of every matter pertaining to political, social, and religious questions. That this work will be well done in the columns of this live *Revue* is clear from the co-workers in this cause. The editorial columns will still be under the control of Pressensé, who will also furnish the "Monthly Review." Lichtenberger, Dean of the Theological Faculty of the Protestant school in Paris, will be a frequent general contributor, and will also regularly supply the "German Chronicle," for which he is admirably fitted from his long residence in Strasburg, and thorough acquaintance with the German language and German governmental and ecclesiastical policy. Among the contributors we notice Sabatier, Bridel, Bersier, Naville, Astié, Bonnet-Maury, Roberty, and other very noted names among the French Protestant scholars. A new era of successful activity is evidently before these gifted men and this sacred cause.

The French Protestant publisher of Paris—Fischbacher, 33 Rue de Seine—is kept quite busy now in issuing the numerous works that come from the pens of the leaders of the Reformed Church. We notice some of the most recent and attractive ones: *Meditations pour Chaque Jour de l'Année*, by Lichtenberger, Dean of the Faculty of Protestant Theology in Paris. *La Royauté de Jesus-Christ*, by Eugene Bersier. *Le Regne de Dieu*, by Pastor Monchon. *Lettres de Alexandre Vinet*, by Secretan and Rambert. The death of the lamented Pastor Bost, founder of the famous Asylums of Laforce, has induced a beautiful biographical sketch of him by Bouvier-Monod, a life-long friend. Then we have studies on the French writers of the Reformation, such as Favel, Calvin, Vinet, and D'Aubigné, and a History of the Reformed Churches by Lamarche, to say nothing of many minor though interesting works.

A very valuable German Review, published by Brockhaus, of Leipsic, bears the name of *Unsere Zeit*—(Our Times, a Review of the Present.) Its aim is to give a comprehensive view of all the great questions of the hour in all their shades of intelligent thought, and thus form a species of companion-piece to the great English and French reviews. It is a monthly of ten royal octavo sheets, and is crowded with interesting and useful matter. It has been published for many years; but two years ago it was reorganized, and appeared with a greatly enlarged programme, which has given it a more important position. It now offers the most widely varied essays on the current period and its events, and gives a connected presentation of the latest developments in every field of culture. An interesting specialty is made up of the biography or "Portraits," that is "pen-portraits," of prominent individuals. In addition to this there is a department for *Belles-Lettres*, political and æsthetic essays, sketches of travel, and questions of natural science, etc. It is on the whole a most comprehensive and solid publication, and holds a unique place among German Reviews, and receives a generous patronage, which it richly deserves.

With the continued excitement in regard to the Jews, both in Germany and Russia, it is not wonderful that Semitic literature is still in demand. Several new work sare announced from the Leipsic press, among which we notice: "The Jews in Historical Presentation, and the Modern Jewish Question," by Dr. Herman; Andree's "Popular Delineation of the Jews," with a map of their expansion over Central Europe; Hommel, "The Semities," and their significance in the history of civilization, with maps showing their present position and status. The first of these above-named works bears the closest relation to the Jewish question of the present hour. It begins by affirming that the Jews and their history stand in the closest connection with the highest and most important problems of the world's history. It presents the formation of the character of the Jews under the influence of the Talmud, and finds the chief source of the present antipathy against them in the exclusion of their mode of life from other nationalities; and the principal cause to

be the present influence of the Jews in the development of modern political thought, and their influence in the exchange of modern times, together with a weakening of the bonds of Protestantism.

A pleasant fact in the announcements of the German Universities during the present winter semester, is the very large attendance of theological students. Leipsic is said to have nearly five hundred in theological studies. This will give heavy work to the noted teachers of that institution. And this affords us an opportunity to correct an error in our last number in this department, in naming Friedrich Delitzsch as the veteran teacher in this school. Franz Delitzsch is the well-known teacher and author. Friedrich, the Assyriologist, is the worthy son of a worthy sire.

Art. IX.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

A Compendium of Christian Theology. Being Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical. By Wm. Burt Pope, D.D., Theological Tutor Didsbury College, Manchester. 8vo, Vol. I, pp. 456; Vol. II, pp. 451; Vol. III, pp. 493. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1880. Price per vol., cloth, $8.25; sheep, $10.50; per set, $30.

The adoption of Dr. Pope's Theology as a text-book before it was received in this country or read in full was doubtless a great compliment to that distinguished theologian. A first edition in a single volume, and less extensive in its discussions, had, indeed, been examined by a few, but all beyond that was indorsed by anticipative faith. It was, therefore, a gentle surprise to the Church, and we were generally obliged to wait and study for ourselves to know what we are expected to accept by this dispensation. We do not indorse the complaint that, as we had in Dr. Raymond's work a very able theology from an American pen, patriotism required the adoption of that as our standard. There is no proper sectional or national division in theology. We want the *best* from whatever quarter. Excepting upon a single point, however, we do hold Dr. Raymond's work as representing our Wesleyan theology more accurately than Dr. Pope's. Indeed, our American theological history, the theological opponents we have had to meet, and whom we have met with very victorious result, has given us a training, in theodicy especially, unknown to our English brethren. Hence, Fisk and Raymond are in this department clearer, and, we may add, more Wesleyan, than Watson or Pope.

Dr. Pope's translation of Stier's *Words of Jesus* early revealed his rich theological scholarship. Among his publications are *Sermons, Addresses, and Charges*, delivered during the year of his presidency of the British Conference; *The Prayers of St. Paul;* and *The Person of Christ*, a stately piece of schoolman's theology. His translation of Winer's work, with his notes, noticed in a former QUARTERLY, is one of the best, if not the best, concise presentations of comparative Christian theology extant. His great theological work now before us is the result of his professorial lectures at the Wesleyan Theological Institution at Didsbury. It will take an eminent and prominent rank among the systematic statements of Christian doctrine. It lacks the majestic fullness and power of Watson; and does not roll out the luminous oratorical periods and paragraphs of Raymond. It wants somewhat the energetic rush of thought and style demanded by modern intensity. But it is generally lucid and flowing, making the subject understood, not so much by concise, incisive, and strait-lined statements, as by repetitive clauses and brief additional touches. It is admirably divided and titled for a text-book; its history of theological dogmas is very valuable to the student; its clear demarcation of our Wesleyan-Arminian variations of doctrine from the old pure Hollandic Arminianism is wisely introduced; and the student not only knows the doctrine, but knows where it stands on the theological map. Had he added a few occasional sections of bibliographical hints, guiding the student to the best authors for theological reading, the value of the work would have been enhanced. On the whole, the work has advantages for a student's recitation-book not found in any other publication.

It is usually said that Methodist doctrine is every-where one. And in regard to its great structure and outlines this is true. Yet this is not a mere machine identity. In fixed and ascertained mathematical and mechanical science our minds are so constructed for wise reasons that we ultimately see exactly alike. But for equally wise reasons, in moral and theological science, there is room for play of variations amid our best agreement. Our varying individualities look even at the same acknowledged theological truth as with a different pair of spectacles. So the different writers in the New Testament give us the same truth with variations. Between Wesley and Clarke there were some differences. There are some variations between Wesley and Watson; and between Wesley and Pope; and between Pope and Watson. And if we mistake not, some different shades and phases exist

between British and American Methodism, not only in Church organization but in theological doctrine; and in both the American is the more Wesleyan. It is the modern exegete that loves to trace the comparative individualities of the four gospels; our latest Methodist scholars will, perhaps, begin to scrutinize the individualism of our own theological standards.

The most marked of Dr. Pope's peculiarities, in which, we would trust, he stands entirely alone, is his persistent statement that *the whole Thirty-nine Articles of the English Church* are the standard of our Methodist faith. He first made that statement in his translation of Winer, and we then recorded our "firm fraternal protest against" it. See our QUARTERLY for October, 1873, p. 680. As Winer was a work for theological scholars generally, Dr. Pope was able to set the echoes flying through English theology, proclaiming our allegiance to the Thirty-nine. But as Dr. Schaff esteemed our protest of sufficient importance to be inserted in his great work *The Creeds of Christendom*, (Vol. I, p. 893,) our declaration of independence had a somewhat similar general circulation. It seems amazing, in view of the fact that Wesley deliberately struck out fifteen of those Thirty-nine Articles, and struck out important words and sentences from the remainder, that one of our standard theologians should assure the world that the whole were somehow standard for us. And in this present work a peculiar force is given to this assurance by Dr. Pope's defining our doctrine of the effect of original sin by quoting the entire ninth article of the Thirty-nine, the most pointed part of which was struck out by Wesley; and this he does, prefacing it with the words "Methodism accepts the article of the English Church." That is, "Methodism accepts" the very doctrine which Wesley rejected! The Wesleyan doctrine of depravity is defined in terms that Wesley abolished! We give the article entire with the rejected part in italics, and two special clauses in capitals:

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the FAULT and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, [Wesley here closes with *and that continually.*] *so that the flesh lusteth always contrary to the Spirit; and therefore* IN EVERY PERSON BORN INTO THIS WORLD IT DESERVETH GOD'S WRATH AND DAMNATION. *And this infection of nature doth remain*, YEA, IN THEM THAT ARE REGENERATED; *whereby the lust of the flesh, called in Greek φρονημα σαρκος, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.*"

Both for the clumsiness of its form and the heresy of its doctrine we think that every American Methodist could be thankful to Wesley for our deliverance from this article, and no way thankful for its reinstatement by any authority. Wesley doubtless struck out this large portion mainly in view of the three capitalized passages. The former two plainly affirmed the false dogma of *personal desert of damnation*, even in the infant, our *personal* GUILT, for original sin. The latter seems to deny the doctrine of entire sanctification. It is the former with which we deal at present, and we remark:

1. Wesley rejects the doctrine of our personal desert of damnation here affirmed, for the very good reason that it contradicts our intuitive sense of right and justice. That rejection removes a contradiction to the moral sense and to common sense from theology. Great were Wesley's logical powers; greater his administrative powers; but greatest of all his intuitive powers. His primitive intuitive perceptions might for the time being be overborne by hereditary prejudices, or clamor of dogmas, or the temporary exigencies of argument; but when he hushed all these hinderances down, his intuitive faculties spoke with an almost infallible clearness. And undoubtedly the moment when he prepared these Twenty-four Articles was, if any moment of his life, the crisis when he looked at pure, absolute truth. Those articles were to be for all Methodism *standard;* and if ever, in sermon, essay, treatise, or commentary, he has expressed a different view, that different view is cancelled before this one monumental record. Wesley himself would then have to be overruled by his own Twenty-four Articles by us accepted "of faith."

And we make this last remark in some degree in reference to Dr. Pope's unqualified indorsement of Wesley's treatise on *Original Sin*. That is a valuable work, but written early in his life, in an earnest antagonism against the socinian Taylor, under strong, one-sided influence from the reading of Jennings and Watts, extracts from whose writings form a considerable part of his volume, and at a period long before his final formulation of faith for the Methodist body. There are some passages in it, especially the illustration of original sin from the English law of attainder—a law so fundamentally unjust that our own national Constitution has an article expressly forbidding it in America—which must be read under modification of our twenty-four articles.

2. Wesley clearly saw that this clause lay at the foundation of the Genevan theology from which it came. If all are born under desert of damnation, then all mankind may be justly damned for original sin. They are in fact born damned. And that is infant damnation, a dogma unquestioned in old Geneva. And then, if all are in birth-damnation, justly and from *desert*, Geneva could triumphantly maintain that it was "glorious grace" for God to pick out a few, no better than the rest, and "for nothing in them moving him thereto," and give them to Christ for salvation. Grant the premise expressed in this clause, and the Genevan deduction is irresistible. And so granting, our mouths are stopped as against Calvinian reprobation. The whole scheme is at once legitimated.

How outsiders understand us is indicated by their statements. In a survey of the progress of religious denominations during our national century closing in 1876, Professor Diman, a Baptist, in an article in the *North American Review*, said that a great source of our success in America was our "protest" against the "theological doctrine of hereditary merit and demerit," a protest in accordance with the Republican spirit of our time.

Dr. Schaff, after a thorough study of our standards, thus states our doctrine in his *Creeds of Christendom:* "Wesley, Fletcher, and Watson, describe this natural corruption in consequence of Adam's fall in the darkest colors, almost surpassing the descriptions of Augustine, Luther, and Calvin; but they deny the personal responsibility of Adam's posterity for his fall, or the doctrine of *original guilt*," (Vol. I, p. 897.)

And precisely that we suppose to be the view presented by our best American theological writers, in precise accordance with Wesley's rejection, in our Articles, of the desert of damnation for original sin. The most eminent, thus far, of our American theological thinkers, Dr. Wilbur Fisk, (quoted in our note on Rom. v, 18,) says: "Guilt is not imputed until, by a voluntary rejection of the Gospel, man makes the depravity of his nature the object of his own choice. Hence, although, abstractly considered, this depravity is destructive to its possessors, yet through the grace of the Gospel all are born free from condemnation." That truly avoids the doctrine of desert of damnation for Adam's sin. By that view man's corrupt nature is guiltless until by a free act of sin he has appropriated that nature and made himself responsible for it. It is then not a "hereditary guilt," but a hereditary

nature personally made guilty. Similar views to those of Dr. Fisk have been expressed by Bledsoe, Raymond, Miley, Summers, and Bishop Merrill. Dr. Miley's view was given in his able article on Pope's theology in a late number of our Quarterly and in his valuable book on the Atonement placed in the "Course of Study" by our Bishops. Our own views are exhibited in our notes on Rom. v, 12–21, and Eph. ii, 3. Adam, by sin, fell into a lower moral plane, into the level of mere nature, and became thereby liable to death. His posterity generatively inherited that nature, but *irresponsibly*. Yet, as "potential sinners," and nearly certain, sooner or later, amid the constancies of temptation, to fall into responsible sin and incur eternal death, they could not wisely have been brought into existence but for the provision of grace. It was out of the nature of things that they could have been *guilty*, that is, under "desert of God's wrath and damnation" for being "born" of fallen Adam. They were *sinwardly* disposed; and so their intrinsic nature was diverse from the divine nature; intrinsically bad; but not RESPONSIBLY bad until their own free appropriative choice made them responsibly bad, and subjected them to such "desert."

Wesley did indeed leave in the Second Article the clause "a sacrifice not only for *original guilt*, but also for the actual sins of men." And the phrase "original guilt" did mean, unquestionably, as it came from the pen of its Calvinistic authors, "hereditary guilt;" but not in Wesley's theology. Had he so construed its unchangeable meaning he would have erased it as he did the equivalent phrases in the Ninth Article. He doubtless retained it because a true meaning could be read into it. Such a meaning is furnished in the words of Fisk already quoted. By our first appropriating act of sin we are doubly guilty; guilty for that as for an act of sin, and guilty for our existing evil nature so made responsibly our own. And in that evil nature so made our own is the "original guilt" from which all our subsequent guiltinesses proceed. It is original guilt both as originated at the commencement of our individual responsibility, and as the originating fountain for all our future condemnations. So with our whole race that falls into sin. We need "a sacrifice," not only for our actual (or actional) sins, but for the antecedent guilt of the corruption from which they flow.

In apparently diametrical opposition to Dr. Fisk's statement is Dr. Pope's view in Vol. II, p. 84: "The true doctrine is opposed also to every account of sin which insists that it cannot be reck-

oned such by a righteous God save where the will actively consents; and that none can be held responsible for any state of soul or action of life which is not the result of the will at the time. There is an offending character behind the offending will." But if that previous "offending character" has not been superinduced by previous free act of will, if it be necessitatedly inherited from Adam, it bears (according to Wesley) no "desert of wrath and damnation." As we understand Dr. Pope, he does restore Wesley's rejected *thesis*, and, in declaring his allegiance to the Thirty-nine, is at variance with the Twenty-four, Articles.

Dr. Pope has a chapter on "Hereditary Guilt," and one on Hereditary Depravity. Now, Hereditary Depravity we know; but "Hereditary Guilt" we do not know. He defines *guilt* as "the personal consciousness of being responsible for the wrong." But surely the guilt and the "consciousness" of the guilt are two things. The *guilt* is hardly more than the having intentionally performed the wicked action. When a jury finds a man guilty of murder they simply mean that he has performed the intentional act defined as murder. Hence, guilt is a personal thing, and is neither inheritable nor transferable. Upon the guilt follows desert of penalty; and that is neither inheritable (as Wesley decides) nor transferable. Again, our author says: "Guilt has another meaning. It is the sure obligation to punishment." But the "obligation to punishment" (if such a phrase is allowable) is not so much the "guilt" as the "desert" that follows the guilt. There is the being guilty of the act, and that is one thing; and there is a desert of punishment consequent upon, and inseparable from, the guilt, and that is another thing. And as guilt is uninheritable and untransferable, and desert is uninheritable and untransferable, so punishment is uninheritable and untransferable. So, also, there can be no so-called imputed guilt unless imputed to the actual transgressor. The very phrase "imputed guilt" upon an innocent person confesses his innocence and so falsifies itself and declares itself a calumny. The phrase "imputed righteousness" also implies that the righteousness imputed does not truly exist; and the phrase is merely a gracious one, implying forgiveness. The former would be an injustice, and cannot exist; the latter is a graciousness that, at least verbally, may exist.

Further topics in these volumes we may discuss in a notice or two in future Quarterlies.

The Orthodox Theology of To-day. By NEWMAN SMYTH, Author of "The Religious Feeling," and "Old Faiths in a New Light." 16mo, pp. 189. New York: Charles Scribner's Sons. 1881.

Mr. Newman Smyth is making a decided impression in this country, and is not unknown in England, as a spirited leader of what is called "the New Orthodoxy." If this "new orthodoxy" happens to coincide in important points with old heterodoxy, and would be heterodox if coming from the "Universalist Quarterly," why is it not heterodox in Mr. Smyth and his co-workers? The reason seems to be this. These gentlemen are themselves primordially, axiomatically, and hereditarily orthodox; orthodoxy is, in fee simple, their own property; and shall not a man do what he pleases with his own? When they fling out old orthodox dogmas and fling in a few blocks from Arminianism, Rationalism, and Universalism, so forming a new platform, very much unlike old Saybrook's, it is simply orthodoxy reconstructing itself from within itself. Mr. Smyth is owner in fee of orthodoxy; therefore nothing he can say is heterodox. It is "orthodoxy," only "new; not, indeed, very "new" in itself, but decidedly "new" as "orthodoxy." We are frank to say that to some of this "new orthodoxy" we are decidedly heretic. We say this not denying that every generation of thinkers is likely to claim the right to revise the conclusions of its predecessors.

Mr. Smyth in some respects reminds us of Maurice. There are the same struggle, against his hereditary creed, and vague grasping after something he can like better; the same absence of definite outline of his thoughts; the same clothing of his conceptions in gorgeous folds of cloudiness where doubtful meanings, half meanings, and no meanings are obscurely evolved. But, as nearly as we can grasp his aurora borealis, it is about as follows: He is rather Arminian than Calvinist in his theodicy; his doctrine of Inspiration is Coleridgean; his atonement is Bushnellian; his eschatology is restorationism. We should say that his theology and that of Dr. Thomas were nearly the same. Only the amiable Dr. Thomas had a nervous way of putting his issues that looked like attack, and Mr. Smyth gives his innovations in the form of defensive and conservative improvements. We are disposed to ratify his Arminianism, to be liberal to his inspirationism, to demur to his atonement, but to donate his restorationism to our Universalist friends, where it belongs. He is master of a rich, luxuriant style.

P.S.—The above was written before the announcement of Mr. Smyth's candidacy for a chair at Andover.

The Hereafter of Sin: What it Will be; with Answers to certain Questions and Objections. By Rev. JOHN W. HALEY, A.M., author of "Alleged Discrepancies of the Bible." 16mo, pp. 152. Andover: Warren F. Draper. 1881.

Unlike Newman Smyth, though of the same communion, Mr. Haley firmly maintains the stern old Protestant eschatology, not indeed indorsing the Edwardean hell of literal fire, or clearly affirming corporeal infliction, but maintaining the endless duration and increasing intensity of the suffering of the soul. That suffering consists in the depths of shame, the horrors of remorse, hopelessness, rage of unholy passions, diabolical society, curse of divine displeasure, and permanence of sin perpetuated by the fixing power of habit.

Mr. Haley conclusively shows that the adjective, *aionios*, being used as the strongest term to quality the duration of heaven and of God himself, must possess the same meaning when applied, as in Matt. xxv, 46, to final penalty. Less conclusive is he upon the word *kolasis, punishment*, in that verse. In spite of quoted authorities, the admitted sense of that word, as derived from a verb signifying *to prune*, may plausibly be interpreted of a corrective punishment. We have, or they used to have in our boyhood, a use of the verb *to trim* in a similar sense, as when a severe threatener would say to an urchin, "I will give you a *trimming*." The metaphor meant that he would with smart strokes lop off the urchin's wild exuberances of behavior. But even then the Scripture word could be used to give plausibility only to the idea that the pruning would merely produce a perpetual naturalistic improvement, but not salvation or attainment of the visions of God in which heaven consists. And this would bring us to the view of St. Thomas Aquinas, the great doctor approved by the present Pope as oracle of Catholic Theology. St. Thomas taught that all outside "the vision of God" will be hell; and yet for virtuous and cultured sinners like John Stuart Mill and Ralph Waldo Emerson there will be abodes of naturalistic felicity in that vast outside.

There is one argument drawn from the belief of the synagogue in endless fire which it seems that Mr. Haley would be obliged to retrench, and even, perhaps, reverse. He assumes that the Jews of our Saviour's time were believers in an eternal infliction upon all the finally impenitent, and insists that if such was not the meaning of his own language Jesus was bound to correct them. If, however, Professor Harman, in our present "Quarterly" rightly represents Becker, and Becker rightly represents the synagogue, it taught, in the main, annihilation of

the great mass of the finally wicked. And we doubt whether his argument to disprove that annihilation can be properly called *eternal* punishment is quite valid. Inasmuch as it deprives its subject of an endless existence it is privative punishment; and as the eternal exclusion of all re-existence it is eternal punishment. The subject of the punishment is indeed transient; but the punishment itself is strictly endless.

An ingenious modification of the doctrine of annihilationism, as maintained by the late Dr. True and others, evaded much of the orthodox objections, and hardly varied from the mildly orthodox view. This modification suggested that in the ultimate result consciousness will become worn out, while the soul itself remains forever in existence. And as the death of the body consists not in annihilation but in the absolute cessation of its functions; so the death of the soul, final spiritual death, eternal death, consists in the absolute and eternal cessation of the functions of the soul. The dead soul itself remains, then, as Mr. Haley would have the living damned soul, an eternal monument of the evil of sin, and a warning to all living natures against its commission. It seems not validly replied that the extinction of thought and consciousness is the extinction of soul itself. Thought is an act; soul is a substance, an entity, a being. To identify the soul with thought itself is the materialism of Hume; as it is maintaining that there exist only two factors, matter and thought. It must be firmly maintained that soul as well as body is an agent; and that as motion is the action of the body, so thought is the action of the soul. Sir William Hamilton fancied that he had proved that even in sleep the soul always thinks; he certainly could have proved that even in sleep the body always moves. But neither of his proofs shows that a body may not become movelessly dead, or that a soul may not become, by unconsciousness, dead, and yet both body and soul be still existent. Even if it could be proved, as it cannot, and as is improbable, that the soul always thinks in sleep, it cannot be made plausible by any possible experiment that it thinks in a swoon or under a strong dose of chloroform.

The great difficulty of Dr. True's modification is that the Christian consciousness of the Church has never at any time held it; that though neither the Roman nor Anglican Church has ever made eternal conscious punishment an article of faith, yet it has ever been spontaneously the predominant belief in both. One may well pause in reverence before such an authority.

The Newer Criticism and the Analogy of Faith. A Reply to Lectures by W. Robertson Smith, M.A., on the Old Testament in the Jewish Church. By Robert Watts, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. Edinburgh: T. & T. Clark, [Scribner's imported edition.] Price, $2 50.

There are three replies to Professor Smith's "Criticism" accessible to readers in this country. The first is by Professor Green, of Princeton, in the last "Presbyterian Quarterly Review;" then this production by Professor Watts; and third, the book by Dr. Stebbins next to be noticed. The article by Dr. Green will be read with high respect for the learning and ability of the writer, and it will be found to be very concise and conclusive against the "new" invention. Professor Green has perhaps but one sarcasm in his critique, and that is when he says that it is impossible to bring Smith's theory to a *reductio ad absurdum*, for it is an *absurdum* at start.

Professor Watts' book is a broadside on the field of battle. Hence, while never discourteous, it is direct and personal. In its argument it goes to the marrow of the matter, and is a complete and successful overthrow of the fragile fabric borrowed by its present proprietor from a rationalistic constructor. The charges of superficiality and discourtesy brought against Dr. Watts are entirely unsustainable. His volume is a brave, courteous, spirited, and effective defense of the Old Testament against the latest form of skeptical assault.

A Study of the Pentateuch. For Popular Reading. Being an Inquiry into the Age of the so-called Books of Moses, with an Introductory Examination of Recent Dutch Theories, as represented by Dr. Kuenen's "Religion of Israel." By Ruffus P. Stebbins, D.D., formerly President, Lecturer on Hebrew Literature, and Professor of Theology in the Meadville Theological School. 12mo, pp. 233. Boston: Geo. H. Ellis. 1881. Price, $1 25.

This "study" is peculiarly effective as an argument, not only for the learning, ability, and critical keenness, but from the author's peculiar position. He cannot be charged with any prepossession arising from official station or from creed. He examines the subject purely as a literary question respecting the authenticity of certain ancient documents. Their truth he is not bound to affirm; in fact, he is ready in certain parts to deny. He is not criticising Professor Smith, but Professor Smith's master, Kuenen. Smith's performance is simply "Dutch Theories" transformed into Scotch theories. The present "study" was written before Smith's book appeared, and its appearance is referred to in a few quiet notes treating it as an unimportant production.

Dr. Stebbins' work is divided into two parts: an Introduction, in which he applies keen criticism to Kuenen's assumptions and reasonings against the Pentateuch, and a Study, in which he masses the positive argument for the authenticity of the Pentateuch.

Kuenen's work assumes two bases: first, that the supernaturalism in all narrative is false; and second, that all religions are evolved from primitive fetichism. Consequently all history is to be judged and explained by these axioms, and all that transgresses them is false. Applied to Hebrew history he assumes that the pre-Abrahamic is fetichism; the Abrahamic is polytheism, until the Captivity; then monotheism. Evolution this in biblicism. Facts are governed by apriorisms. His methods are, therefore, easily shown to be arbitrary and absurd.

Dr. Stebbins, then, in the Second Part, traces Hebrew literature upward from the New Testament times to Moses, showing therein a dense volume of references to the Pentateuch, of the most unequivocal character, demonstrating its production in the Mosaic era with a force unknown in regard to any other document of anywhere near an equal antiquity. In periods from Christ to Malachi, from Malachi to the Captivity, from the Captivity to David, including the prophets and poets of Israel, he finds a large body of quotations and allusions identifying the Law, the Law of Moses, the Covenant, etc., which cannot possibly be referred to any other than the Mosaic writings. Some interpolations there doubtless are; some editorial annotations, some overstatements of facts. And Dr. Stebbins makes concessions to the non-miraculous which no believer in the incarnation and life of Jesus needs make. He denies most emphatically that there is "a particle of reliable evidence that a single law recorded in the Pentateuch" was added after Moses' time. And this more than counterbalances, we humbly think, the very unwise dictum of Professor G. P. Fisher, quoted in our notice of the "North American Review."

It is claimed to be a brave exploit in Prof. Robertson Smith to have made biblical science popular to the general audience. We think that Dr. Stebbins' book is altogether the more piquant, conclusive, and readable of the two, and we heartily recommend it to the perusal of our young ministry and every layman doubtful of the Mosaic origin of the Pentateuch. His capitalized conclusion is immovable, namely: "The Pentateuch is substantially of the Mosaic age, and largely, either directly or indirectly, of Mosaic authorship."

Aspects of Christian Experience. By S. M. MERRILL, D.D., Bishop of the Methodist Episcopal Church. 12mo, pp. 297. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. 1882.

In this volume there is happy blending of religious theory and practice. Dr. Merrill teaches his readers the application of theology to real life. He takes the great topics of the Bible, of the schoolman, of the preacher, and shows their bearings on the inner and outer life. Among his topics are depravity, repentance, faith, faith imputed, justification, regeneration, the witness of the Spirit, and sanctification. All these book terms are translated into common intuitive sense, and made to appear, as they are, realities in the concrete.

The style is clear and strong; the spirit candid and independent; the doctrines are clearly and strongly Wesleyan. They are not Wesleyan according to the whole Thirty-nine Articles, but according to the Twenty-five. Thus, on the doctrine of depravity, he holds no "hereditary guilt," no born desert of damnation. Of Adam's sin he says: "We are not personally responsible for that sin." "On the other hand, an extreme theory, which, with some tinges of truth, combines radical error. It is affirmed that Adam was the federal head and representative of the race in such a way as to involve all of human nature in the guilt of sin; that, in him, the whole human family passed a probation and fell; that the penalty was executed in full measure upon him and his offspring; that the condition of the race in this world is strictly penal; and that all are born, not only corrupt, but under condemnation, and personally liable to eternal death on account of Adam's sin."—P. 16. "We do not deem it proper to say that we are born sinners. . . . We are not sinners by nature, but *sinful*. By this we mean that our nature is perverted by sin, and *tends to sin*." By the word *sinful*, then, he means *tends to sin*. Now, we want a more unambiguous word than *sinful* for that meaning, and the word *sinward* nearly supplies the want. Depravity is tendency to sin, *sinwardness*. But an inherited *sinwardness* is not responsible or guilty until by free voluntary act we make it responsibly our own. And excellent, on pp. 56–75, are his remarks on imputed sin and guilt. "All God's imputations are according to truth. He never imputes actions, good or bad, to any except to the persons who performed them." On this subject Wesley made adventurous verbal concessions "for peace," and Watson "went to the verge of contradiction." All that we indorse, and rejoice that Bishop Merrill affirms it just at this time.

Commentary on the Old Testament. Vol. V. The Book of Psalms. By Rev. F. G. Hibbard, D.D., author of "Psalms Chronologically Arranged." D. D. Whedon, LL.D., Editor. 12mo, pp. 448. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1882. Price, $2 50.

Lo! a *ψαλτήριον*, a psalter, a psalm-book. No modern mimicry of the ancient psalmist done into verse, but an authorized version of the original psalmist, accompanied with notes and illustrated with cuts and map. By a slight change in the order of Old Testament books, productive of no inconvenience, and entirely unnoticed unless specified, we have so arranged as to bring the Book of Psalms into a single portable volume. It is, therefore, a single study, a ready manual for biblical instruction and devotional reading. We trust it will become the means of an additional interest in these blessed records of ancient piety.

Years ago Dr. Hibbard published a volume, connecting these sacred lyrics, as far as possible, with the history of the times of their production. This indicated his fitness to prepare the Psalms in course of our Book-Room series. His researches, brought down to the present time, enrich the present volume. It is preceded by an Introduction, in which are discussed the Title of the whole collection and the Specific Titles of particular psalms; the Divisions of the collection; the Authors; the principal Psalmodic Periods; and The Ethical Teaching.

There are fuller dissertations on more important topics: the Future Life, as revealed in the volume; Messianic Prophecy, in which good use is made of Bishop Alexander's work; and the Imprecatory Psalms. The notes will be found clear, concisely complete, and with the numerous object-pictures very illustrative of the text. We cannot but believe that this will be a favorite volume with all our Bible readers and students.

The volume on the prophets Isaiah and Jeremiah, by Professors Bannister and Hemenway, of Evanston, is now in the hands of the printer, and will be the next in order of publication.

The Epistle of Paul, the Apostle to the Romans, in the Authorized Version. With a New Translation and Commentary. By T. O. Summers, D.D., LL.D. 12mo, pp. 275. Nashville, Tenn.: Southern Methodist Publishing House. 1881.

This is one of a series of commentaries on the New Testament written by Dr. Summers, and issued by the Southern Book Rooms. It is by no means a mere compilation, but a product of individual and original thought, yet drawing legitimately help from the works of preceding commentators. The translation is

prefixed to the work, and followed by the Authorized Version with notes thereon, and not on the new translation. The new translation will be to many readers almost a commentary. The author therein avails himself of the most modern scholarship, and prefers a clear expression of the apostle's thought to elegant English idiom. On the controversial battle-fields in the Epistle the annotator is clearly and stanchly Wesleyan-Arminian. This, like Beet's Romans, noticed in a former Quarterly, makes a clear addition to our too limited Arminian commentaries on Romans, and may well be consulted as a standard by both scholars and popular readers.

Dr. Summers seems to be no maintainer of "hereditary guilt." On page 62 he quotes Bloomfield as saying of infants: "They are treated as sinners, are considered *guilty* in the sight of God." And he replies: "It is nowhere said that infants are guilty in the sight of God; they belong to a guilty race, but they are not punished for Adam's sin." Dr. Summers, therefore, does not restore the clause, rejected by Wesley from our articles, maintaining that original sin "on every person born into the world deserveth God's wrath and damnation."

Dott. Whedon. Il pensiero di San Paolo commento all'epistola ai Romani. Libera versione dall'inglese del Dott. Enrico Caporali. 12mo, pp. 192. Roma dalla tipografia Romana Piazza S. Silvestro, 71. 1882.

Who is this Dott. Whedon? Same, we believe, as "Whedon sahib" in the translation of his gospels by Dr. Scott into Hindoostanee, as this is a translation by Dr. Caporali of his Romans into Italian. Though a "free translation," with a few notes of his own, Dr. Caporali has faithfully transferred our trenchant anti-Augustinianism to the Italian. The discussion of ages exists in Rome also. And he fully appreciates the evangelical liberalism of the Arminian interpretation as coming worthily from a son of the "grande Republica" of modern times, with whom a broad comprehensivism in Church and State, embracing our wide humanity, is spontaneous and natural. And the language suggests how truly it may be the fitting and congenial mission of the young republic to offer this free gospel to the modern Roman who hopes to reach a better republicanism in his country than pagan Rome ever attained.

Philosophy, Metaphysics, and General Science.

Typical Forms and Special Ends in Creation. By Rev. James M'Cosh, President of the College of New Jersey, Princeton, and George Dickie, A.M., M.D., Professor in Queen's University, Ireland. 8vo, pp. 539. New York: Carter and Brothers. 1881.

As our Quarterly is limited by no law to the notice of "recent publications," we are induced by the present phase of public thinking to present a brief review of a work issued some years ago by Dr. M'Cosh. It is a noble product of thought, and as written when a younger man than he is now, it exhibits a more attractive finish of style than he has been careful to preserve in later years. It is intended to be a contribution to what is called, scarce properly, "natural theology," that is, theism as evidenced by the tokens of design in the creation. The work is a large review of creation as a whole, and the tokens of design are recognized in two great phases; in the Order with which the great whole is constructed, where every department and individuality has its fitting place, and in the Adaptation of classes and individuals to their special work as related to surrounding nature. Dr. M'Cosh then goes through an elaborate survey of the successive apartments of the great structure of creation, and in parallel chapters upon each apartment, portrays the structural character of each, and analyzes the wonderful special adaptations to be found in each. Creation is great in its greatness, and great in its littleness. It is wonderful as a whole, and full of surprises in all its parts. But it is one great structure on one great Plan, and is an expression of one great complex Design, in which, even where certain specialties seem to have no immediate use, their real use may be found in their exhibiting a conformation to the whole unitary Plan.

It is, of course, in the system of living nature that the Order and Adaptation are most conspicuously exhibited. The vertebrate animals are all constructed upon one basal type, and of that type an engraved outline is given. This engraved figure of the basal type of the vertebrate forms, on which all the realm of higher life is constructed, looks like the unclothed frame of a ship in process of building. That type being assumed as central, all the divergences serve to show the combination of unity and adaptive variation. Uniformity keeps the variety in order, adaptation gives variety to the uniformity, and thus a system of nature is built up. Though Darwin had not

published, when this book was written, his "Origin of Species," yet St. Hilaire had suggested that even the orders below the vertebrates, the Mollusks, contained the prophetic elements of the four orders, and thus a doctrine of development completes the idea of unity and order. This Dr. M'Cosh here declines, perhaps not wisely, to admit. We may safely suspect that the vertebrate provision, ideally at least, lay in the primordial specimens of animal life, and that the idea is first visibly betokened in the Lancelet, though Brunton maintains that the Lancelet is, in fact, but a sort of elongation of his predecessor, the Ascidian. We may, therefore, perhaps concede that the Ascidian and the Lancelet are probably in the line of ideal ascent from the first vital specimen to Man. Indeed, Dr. M'Cosh recognizes that the "abdominal nervous cord in Insects, etc., is homologous with the spinal cord of *Vertebrata*, the essential difference being greater condensation of parts in the latter than in the former." And, also, "We find in the nervous system of the *Vertebrata* certain parts which are homologous with the whole of that of *Invertebrata*." This connective view seems, indeed, necessary in order to complete the doctrine of Order, and especially to complete the conception, expressed by both Agassiz and Owen, that Man is the attainment toward which all animal nature has aimed, though this conception is restricted by them to the vertebrates.* This restriction may be physically and visibly nearly right, but perhaps not ideally. The recognition of Man as the final summation of the living system is a key-thought worthy a conspicuous prominence in this discussion. It presents a striking community between science and theology. By it we see how the life-system is a one conception, a pre-destinated Unit, in the divine Mind, and that indeed whether the successive genera in living nature are uniformly produced by a generative process, or by a series of epochal formative Originations. Such serial formations could not be "special creations," nor "fiat creations," but œonic originations according to Plan, and subordinate to Law. Law is, indeed, laid *upon* objective nature, but it lies originally *in* the divine

*Says Agassiz: "Man is the end toward which all the animal creation has tended from the first appearance of the first Palæozoic fishes." The language of Owen is equally explicit: "The recognition of an ideal exemplar in the vertebrated animals proves that the knowledge of such a being as man must have existed before man appeared; for the divine Mind which planned the archetype also foreknew all its modifications. The archetype idea was manifested in the flesh long prior to the existence of those animal species that actually exemplify it." Similarly Dr. Winchell, as quoted in a succeeding notice.

Mind, and is imposed upon nature by the divine Will acting in eternal consistency with itself. So says the celebrated Hooker: "Of Law nothing less can be said than that her residence is the bosom of God, and her voice the harmony of the Universe." If formative originations do take place, independently of the generative process, as the records of Geology seem to demonstrate, then those originations are as truly accordant with Law as any generative process whatever.

This Plan in nature suggests its parallel in human art. "In civil architecture there are four principles, it is said, to be attended to: 1. Convenience; 2. Symmetry; 3. Eurythma, or such a balance and disposition of parts as evidence design; and 4. Ornament. It is pleasant to notice that not one of these is wanting in the architecture of nature. The presence of any one of them might be sufficient to prove design; the presence and concurrence of them all furnishes the most overwhelming evidence."

But as the system of life-architecture is in process of building through long ranges of time, the earlier parts must be constructed in express view of the future parts, and must truly predict their future appearance; and this gives us what naturalists have called "prophetic types." And correspondently some traces of elements of earlier animal forms are found in later, in fact remnants of old species in the new, which have survived their original use and are apparently otiose in the present except as reminders of conformity to Plan. Dr. M'Cosh, indeed, queries whether we are not too hasty in pronouncing any part of any animal form useless. The hump of the camel was once thought useless, but further observation has shown that it is a heap of reserve aliment to be expended in sustaining the exhaustions of long starvation. Yet, doubtless, animal parts that have survived their uses are found; and Haeckel has grounded his atheistic argument on these facts of "Purposelessness." But the eminent botanist, De Candolle, has fully solved this problem on the principle of structural Plan. He says: "In innumerable instances there appear forms similar to those which are connected with a definite function, but which do not fulfill that function; and nature, in these instances, as in the animal kingdom, seems to produce forms which are completely useless, merely for the sake of a harmonious and symmetrical structure." Yet these useless survivals may sometimes be viewed, if one chooses, as, like monstrosities, being natural defects, incident to a Plan in which the

infinite Cause works under conditions of finite causations, subject to finite contingencies. However wonderful many of the peremptory exactitudes of the system, especially in astronomical adjustments, minor inexactitudes, infinite in number, are found in the kingdoms of life; in fact, defects and incompletenesses are left in nature for man to repair and perfect by art, rendering creation a school for the development of the highest earthly intellect.

Dr. M'Cosh devotes his closing section to bringing out the happy thought of his book, the analogy between the Typology of Creation and of Revelation. Thereby the kingdom of nature is shown to be the type of the kingdom of grace. In both, long lines of correspondence run from the origin of the world to its consummation. This is manifoldly presented by our author. But perhaps he omits to fasten his hand firmly upon the real clew by which the unity of each Plan, and the analogy between the two, are most clearly exhibited. That clew lies in the antitypic Man as the consummation in which all the types converge, as authenticated by Agassiz, Owen, and Winchell. All the types of creation are conterminous in Man; all the types of revelation are conterminous in the Son of Man. But in the Son of Man, as antitype, are included his work and his Church, of which he is the embodiment.

The entire volume is well worth the study of every student of nature and every student in theology.

The Doctrine of Evolution: Its Data, its Principles, its Speculations, and its Theistic Bearings. By ALEXANDER WINCHELL, LL.D. Small 12mo, pp. 148. New York: Harper & Brothers. 1874.

Sparks from a Geologist's Hammer. By ALEXANDER WINCHELL, LL.D., author of "Pre-Adamites," etc., etc., and Professor of Geology and Palæontology in the University of Michigan. 12mo, pp. 400. Chicago: S. C. Griggs & Co. 1881. Price, $2 00.

When Dr. Stillingfleet, the celebrated English theologian, was promoted to the bishopric, he was reported to have renounced his early volume "The Irenicum," in which he maintained the validity of presbyterial ordination; and thereupon the presbyterial party responded, "It is easier for Dr. Stillingfleet to renounce than refute his own argument." And so Dr. Winchell, who published the first of the above books when he was nearly a decade younger than he is now, as he has advanced in wisdom if not in stature, has renounced the conclusions of its argument. He has thereby, as even the "Tribune" in its notice of the second and last work confesses, "won a place among scientists." But upon

carefully, and, we trust, candidly, comparing the two books, we have come to the conclusion, at least for the present, that among all his brilliant successes he has not succeeded in refuting himself.

In this first volume Dr. Winchell compares, with judicial impartiality, the two proposed evolutions, the evolution by generation and the "evolution of ideas," and decides for the latter. Without, probably, having read Dr. M'Cosh, he frames in his own style a brief but clear statement of the doctrine of types aggregated into a divine intellective Plan; and finds in that Plan the concordant solution of all the phenomena. This Plan, culminating (as Owen and Agassiz more pointedly express it) in man, is repeatedly expressed, and quite fully, as follows:

> When the vertebrate structure first appeared in the skeleton of the fish, in that remote period when life had not yet been able to take possession of land and atmosphere, that skeleton, simple and unpromising as it was, embodied all the conceptions which have since been evoked into reality in the vertebrate sub-kingdom. Reptile, bird, mammal, and man *existed potentially* in the primitive fish. Modifications of certain bony elements have wrought out each type in an admirable succession, and in the order of progressive derivation from the ichthyic type. The pectoral fin of the fish became the fore leg of the saurian, the wing of the pterodactyl and then of the bird, the fore leg of the fleet deer, the climbing squirrel, the digging mole, the paddling whale, the prehenso-locomotive arm of the monkey, and then the instrument to execute the behests of the intellect of man. Similar relationships of plan are seen running through the whole history of articulates, mollusks, and radiates.—Pp. 33, 34.

By this ideal Plan are explained the *prophetic* type by which, in a lower species, some element is found dimly present which, subsequently, reappears in its fullness in a higher species. So, selecting our own instance, the humble lancelet presents a glimpse of a vertebra which not until æons after is fully realized in the world-wide creation of fishes. The lancelet predicts the shark. And so, too, there are *retrospective* types, by which, in conformity to Plan, a glimpse of previous species reappears in a subsequent and higher, of no use to the higher species, and serving only as a mark of plan conformity. And in this Plan appear also *synthetic* types; generic forms where the constituent forms are so combined together as to be solved and separated into several future diverging species. By these three assumed typologies, the *predictive*, the *retrospective*, and the *synthetic* types, the mystery of the creative Plan is unfolded, and geneticism is shown to be not only incumbered with difficulties, but unnecessary for a solution of the mundane problem. And yet, in his second volume, *mirabile dictu*, he quotes the anticipative, retrospective, and synthetic facts as proofs of generative development without noticing his previous typic solutions, and so failing, we humbly think, to

refute himself. His new logic may be good, but we think his "old" (or rather *young*) "is better."

Of the second and last publication above, those who decline the "Geologist's" conclusions will readily admit the varied attractions of style and thought. His monographs are classified under the heads, æsthetic, chronological, climatic, historical, and philosophical; and he appears a master in all. In his ascent of Mount Blanc we have magnificent descriptions of scenery, and thrilling narratives of hair-breadth escapes, and appalling disasters from which no escape was possible. Then come surveys of the gigantic chronologies of geology, in one of which he rescues his beloved Lemuria from the ruthless grasp of James C. Southall. In the "genealogy of ships" he traces the evolution of ideas exhibited in the advancing vehicles of navigation, displaying a humorous yet logical mastery of the argument in favor of non-genetic Plan, derived from ideal evolutions of human inventions. As there is a mind-created series of water-carriages, namely, canoe, skiff, sail-ship and steamer, so there may be a mind-created, non-genetic series of animal species. Most of the analogies he considers good and valid; but there is one, namely, the existence of useless remnants inherited by higher species from the lower, which he pronounces a failure. No "row-lock" of a skiff ever appears surviving in a steamer. No predictive steam-pipe ever glimmers in the skiff. But this failure is, we think, solved by the fact that it is not one mind which forms the one wholé evolution of ships, synoptically, as it is one Mind that evolves the creative Plan. When men have built their skiff they suppose that they have attained a finality, and dream of no steam-pipes. When God has made a fish he has an eye to man. Nor need the steamer to contain any trace of the skiff as memorial of Plan. And these intentional tokens of Plan in the sum of creation are no more surprising than thousands of intellective *adaptations* appearing in the details. The Plan explains the detailed facts; the adaptive facts prove the intellective Plan. Passing this "genealogy of ships," we have a chapter showing that Mr. Huxley's American lectures failed to "demonstrate" geneticism, and then our author proceeds to work out the "demonstration" himself. But that "demonstration," we venture to think, is negatively forestalled in a great degree by the unrefuted solutions of his earlier book.

What Dr. Winchell styles "fiat creation," others "special creation," but which we call *originative creation according to Plan and under law*, is compulsorily admitted by all theistic geneticists.

Even Darwin admits that "fiat creation," divine origination, takes place at the very start of the system. Nay, if we consider the system as one great unit, a single stupendous animal, it underlies the whole. The whole system is one organism, produced by "special creation." Stick a pin there. Our geneticist finds this origination to be authentic. And once admitting its legitimacy, he logically legitimates it as admissible at any new commencement, if such new commencement anywhere phenomenally appears. He cannot argue that we know generation by experience, but we know no creation. And now that such new commencements do appear, that there are blank spots and new inaugurations in the great series of mundane life, seems a fixed certainty, for we have the sure and final word of science for it.

And in these new inaugurations we may note three things: 1. The blank interval preceding the new commencement is large and clear, not to be explained by the plea of "imperfect record," or the expectation of any new discovery. 2. The newly inaugurated forms and system appear *suddenly*, without admissible conformed predecessors, and breaking upon us *like* an immediate and very "*special* creation." 3. The new forms are stupendous in number, indeed, rightly often called *world-wide*. A new animal world, as well as a higher stage in the scale of progressive being, spreads itself before our eyes. So clear is this, that Prof. Leconte, a professed evolutionist, declares that this can be explained only by what he is pleased to style "paroxysmal evolution." "Paroxysmal" indeed! A universal fit of contortion seizes the animals half the world over, and they suddenly change by millions of millions into a new species! Or, as Dr. Winchell prefers evolution by retarded or accelerated gestation, a sudden fit of colic seizes a world-wide species and they fling up by spasmodic parturition a higher order of animal creation! Was ever science so romantic? All this to avoid the action of that very creative Origination which is *admitted to have first inaugurated the whole!* Where and what became of the parents of this marvelous new birth? Were they all killed, reversing the myth of Saturn, by their own ungrateful progeny? Did they all give up their whole being to the new parturition, and so beget themselves in a new and higher form, being their own parents and own children, leaving a blank space behind them? How much more natural than all this is the assumption that the comprehensive Power which founded the whole Plan, and inaugurated by immediate formative energy the commencement of life, here in due order of law, repeats its

first act; and that in due series with future similar acts, so that the whole series is a one regular serial process, with nothing truly "special," or "fiat," or violative of law, about it. That formative energy Dr. Winchell theistically believes shapes by serial process the form of every generated being. That belief he holds to be both theistic and scientific, and we see not how the serial process of originative evolution is any less so. And under this rational view we behold Moses and science beautifully harmonized.

Of the several intervals in the life series so wonderfully revealed by paleontology we will present but three. The *first* is the blank in the strata of the Silurian, as described and demonstrated with overwhelming power by the great Bohemian paleontologist, Barrande, which Dr. Winchell amply quotes in his first book with conclusive effect, and does not attempt to obviate in his last. Examining the brachiopods, cephalopods, and trilobites of fourteen Silurian formations he found no species continued with modifications; and of species without ancestry, but visibly originated as *new*, he found sixty-five. With so vast a blank Barrande feels justified in pronouncing geneticisms to be "poetic flourishes of the imagination," and recognizing species as the product of "the sovereign action of one and the same creative cause. (See our Quarterly, vol. xxxiii, p. 161.) The *second* is the blank that precedes the introduction of a new species, the fishes, constituting, it is most important to observe, a new order, the VERTEBRATES. The newness, the inauguration of the back-bone plan, the suddenness, a springing up all at once, and the world-wide extension, all laugh to scorn the dismal subterfuges of "paroxysm" and uterine miscarriage. Our *third*, is the appearance of Man, the being in whom all the types converge, the microcosm in whom the macrocosm is impersonated; a microcosm which is truly the macrocosm, being greater than all creation besides himself. He is at once animal and spiritual; as animal, crowning the visible forms of animal ranks with his own finite perfection; and as spiritual, basing the invisible orders of supernal life. And now the most ancient specimen of man exhumed by science is man in his full corporeal perfection, at a measureless distance from the highest animal below him. And even science affirms that he is not derived from that corporeally highest form below him, the ape; but from some still earlier stock, of which ape and man are diverging branches! What ranks and rows of intermediate anthropoids ought to be presented before our eyes between man and that far earlier

stock to justify geneticism. Not one! Years pass on; the spade of the noble scientists is every-where at work; car-loads of fossils are wheeled into cabinets; not a specimen of intermediacy appears; and the negative argument has already grown solid by time. Thanks to our scientific brethren for, at any rate, their true zeal for truth; thanks, especially, for the truth their labors demonstrate, that man is not a genetic derivation from brute, and that Mosaic evolution is compulsorily confirmed by science. Thanks for the firm platform of both theistic and biblical truth on which their labors entitle us to stand. Would that they all realized the richness of their own benefactions.

But it is the "embryological evidence" that Dr. Winchell finally emphasizes as completing "the conviction that the derivative origin of species is a fact." We cheerfully agree to this; but the question is whether the "derivative origin" is the Mosaic, as typical and immediately originative from the plastic power, or whether it is Darwinian, genetic, and mediated between forms by an interposed bi-sexual process. In either case this succession of embryonic forms is shaped very wonderfully as a small model of the great Plan. It is optically plain, we think, that in the production of each succeeding embryonic form from its antecedent form there is no bi-sexual process between the two forms, and therefore it is the Mosaic non-genetic Plan that is pictured, and not the genetic—the very point in question. Dr. Winchell expends a paragraph in overcoming this distinction, which, not being sure we understand, we lay before our readers with numerically marked annotations corresponding with the numerals in the quoted extract.

It would appear, at first view, that the nature of the derivation must be fundamentally different in the two cases, [the ideal and the genetic;] but even this does not impair the meaning of the fact that, in both cases, we should have a *material continuity from form to form;* and this is all which evolution requires.[1] On reflection, however, the mode of the continuity in the case of the embryo appears substantially identical with the assumed mode of continuity in the succession of geological types. Ordinary embryonic development proceeds through the multiplication and specialization of cells stimulated by the nutritive plasma in which they are bathed.[2] Generative or genealogical development begins in the multiplication and specialization of a cell stimulated by contact with a cell specialized spermatically in the same individual or in an individual sexually different.[3] Propagation, moreover, may be viewed as simply a mode of *perpetuating or renewing an individual* which is bisexual, either monœciously, as in lower animals and most plants, or dioeciously, as in most animals and certain plants.[4] The progress noted in the succession of extinct forms is assumed to have resulted from some influence exerted upon embryos in the progress of their development. The development accelerated or prolonged would end in an organism more advanced.[5] This would be a new specific form appearing as a stage of embryonic history; and though many generations may have intervened while the embryo was arriving at this new specific type, we may view these generations as simply nature's expedient to

continue the being in existence in spite of the wastes of physical life. So what seems at first a mere analogy resolves itself into a profound biological identity.[6] —Pp. 346, 347.

1. This is all that is required for a model of *non-genetic* "derivation," but not for a genetic. The very *differentia*, the bi-sexual process between forms, is non-existent, and leaves us non-genetic transformations only. 2. But what "nutritive plasma" bathes the embryonic antecedent in the formation of the consequent shape? The second form is simply an unfolding growth on proper nutritions no longer spermatic or sexual. 3. But what *spermatic stimulation* is there interpolated between any two successive embryonic forms? Does not the succeeding embryonic form arise simply under control of the plastic power? Certainly it is not a bi-sexual or spermatic process that appears *between forms* in the embryonic model, and therefore it is not such a process that can appear in the palæontological succession of new originations. 4. Propagation seems to be merely nature's method of continuing an *originated* form, not of originating a new series. 5. But how does this advancement through accelerated embryonic process meet the case of the appearance of the vertebrate fishes with absolute world-wide suddenness? Was there a million of unknown semi-piscatory parents scattered in all the seas of earth undergoing simultaneously accelerated gestations? And what has become of those myriads of parental fractional fishes, and all the intermediate forms down, if you please, to the lancelet or the ascidian? 6. But does Dr. Winchell deny that between the process of sexual generation and mere nutrimental growth there is an intrinsic, we might almost say an infinite, difference? To say nothing of the different forms of the process, the different movements of the molecules, in the two cases, there must certainly be in the human sexual spermata a psychical element, the *principium* of a human soul, found nowhere else in nature. No combination of matter, no chemical compound, no nutrimental element, contains it, or is able to go through its processes or achieve its final human product. Otherwise spontaneous generation might be accomplished. There is the inauguration of a new personality. And it is that primal psychical element in the sperma which at start decides the rank of the final product in the scale of being. The primal vesicle, similar as it seems to all other primal vesicles, contains the secret differentiating cause that determines whether the embryo shall stop at fish, or dog, or emerge into immortal man. For the parent determines the child. To identify generation with growth is so a fatal fallacy. On the

whole, Dr. Winchell does not make clear to our unscientific ignorance how a non-genetic series of forms can picture a specifically genetic series of species. We see in that series a picture of our present view of the Mosaic evolution, but not of the Darwinian or the Copeian.

But, if Dr. Winchell is sometimes tinged with a naturalism when we would have preferred distinctive theism, the closing chapter, being a modification of his article in the "North American," noticed by us in a former "Quarterly," presents a theistic argument of no ordinary power. Dr. M'Cosh, in his volume above noticed, indorses Chalmers' concession that Deity is proved not by the origination of matter but by its collocations; but Dr. Winchell shows that Deity is proved by both. And herein the layman is a clearer theist than the theologians. And this essay, as well as the able theistic articles which Dr. Winchell has published in our "Quarterly," entitle us to expect that his forthcoming volume on Theism will be a work of eminent value.

Atlantis: The Antediluvian World. By Ignatius Donnelly. Illustrated. 12mo, pp. 480. New York: Harper & Brothers. 1882.

The most striking revelation made by the explorations of the sea by the *Dolphin*, *Challenger*, and other national ships, is the great ocean ridges, extending irregularly from near France south-westward to South America, thence south-easterly by Ascension and St. Helena islands. West of the Straits of Gibraltar the ridge spreads into a broad extent which shoots up its peaks above the surface, there appearing as the Azores. These islands are the tips of a stupendous mountain based on the ocean bottom; a mountain large enough to be a young continent. That it once may have spread its high plateau above the surface is quite possible, and from volcanic appearances probable. And these facts furnish a clearer solution of the wonderful resemblances found to exist in natural products, as well as in archæology, between Southern America and the Mediterranean countries and nations.

And these discoveries have revived attention to the myths and legends in the records of antiquity in regard to lands beyond the western waves. They have no place in sober history, but appear as verbal tradition and mythic lore. Yet the explorations corroborate their testimony, so far as to indicate that island stages anciently existed by which the Atlantic could be crossed, and that some sort of intercourse and exchange existed between the two continents by that route. There were many discoveries

of America before Columbus. From Siberia across Behring's Straits the northern Asiatic immigrated to northern America; skipping along the Pacific isles the adventurous seamen found the south-western American coast; and now it seems clear that the Mediterranean nations could find stepping-stones across the deep to Mexico and adjoining lands. This is found fully confirmed in Mr. Donnelly's chapters entitled the Testimony of the Sea; of the Fauna and Flora; and the Identity of the Civilizations of the Old and New Worlds. The engraved illustrations add greatly to the understanding of the facts and arguments.

The various traditional surmises floating among the Mediterranean nations of a people over the western sea Plato has expanded into a rich fancy-picture given at length in several pages of the present volume. Plato makes Socrates say that the Athenian lawgiver, Solon, some generations back, paid a visit to Egypt, and heard the story from a priest of Sais. The story was that there was a great island in the western ocean, by name Atlantis, the seat of a powerful nation, abounding in luxuriant natural beauties, heightened by the most elaborate art. So powerful did the nation become, about nine thousand years before Solon, that it invaded the eastern continent and spread itself as a powerful empire until it was successfully resisted by the city of Athens. That this picture is a work of imagination, a mere poem founded upon the scattered scraps of tradition, is clear from the fact that it finds no place, or even allusion, on the pages of the great historians of antiquity. No traces of its existence are found in the Egyptological records. Herodotus, the real topic of whose great history is the triumph of Greece, and especially Athens, over Persia and the great East, knows nothing of this similar triumph in earlier ages of the same Athens over Atlantis and the great West. Thucydides, who opens his later history with a survey of the archæology of Greece, has nothing to say of this splendid passage in the story of Athens. Neither the Chaldean tablets nor the Hebrew papyri know any thing of this great Atlantean Empire over the Mediterranean. So that, reducing the luxuriance of the Platonic picture, cutting off especially the glorification of Athens, we have a firm basis only in the plain fact that the eastern continent had anciently some knowledge of the western, and that the Atlantean plateau, and perhaps many other islands, furnished the media of exchange.

Thus far Mr. Donnelly's book is rational and instructive; but

when he proceeds to identify the submersion of Atlantis by volcanic explosion with the Noachic flood, and finds in the plateau, as painted by Plato, the Garden of Eden, and makes the island the locality where man emerged from ape, or sub-ape, into ruddy-faced humanity, we have a preposterous structure of fiction three stories high. The Chaldean and Abrahamic flood is a deluge of rain, with, doubtless, wind, thunder, and water-spout; with not a word of fire, explosion, lava, or cinders; and in this every fragment of tradition in all parts of the world agrees. And that is no Atlantean convulsion. Besides, there is not one particle of historical, chronological, or geographical record that identifies the flood with Atlantis. And this is equally true with regard to the Garden of Eden and the creation of man. Not a syllable of record can be found placing these events in this locality. Our author, in this attempt to transfer the scenes of this primeval history from its native home in the Orient, contradicting all the existing records, has undertaken a job of which he seems not duly to have taken the dimensions. And then his finding the origin of the Phenician alphabet in that of South America is performed by the same process as we use in finding whales and wheelbarrows in the clouds. He has whole chapters drawing imaginary colonies into the various regions of the East from his imaginary Atlantis Empire, all consisting of "the stuff that dreams are made of." While, however, we hold his theories to be manufactured from first-class moonshine, we can at any rate admire the style of sleek and fluent blarney in which they are expressed, and of which Mr. Donnelly's very name is redolent.

Locke. By Thomas Fowler, Professor of Logic in the University of Oxford. 16mo, pp. 200. New York: Harper & Brothers. 1880.

There is something tranquilizing and elevating in contemplating the history, character, and philosophy of such a man as Locke. His history shows him a man of true loyalty to human freedom, ready to undergo the persecution which it was wisdom to evade. Before his greatness was revealed to the world in his publications it was transparently clear to all his associates, in spite, or rather largely in consequence, of his unassuming simplicity and candor. He, first of all men, framed a well-rounded system of Psychology, drawn from his own independent reflection, yet aided by all the light derivable from his predecessors in philosophy. His unaffected piety shed a glow over his life and so illumined its close that we might suppose that even a philosopher

would be so inspired by its example as to wish to die "the death of the righteous."

Mr. Fowler writes narrative well; but pity on him when, at the close of the biography, he essays to philosophize, and slavers over the system of Locke. Of course he believes in his own sub-monkey ancestry, and thinks that Locke's problems may be best solved by—*heredity!* Intuitive ideas have grown, forsooth, by a long line of generative descent, drawn down to man from the ascidian and beyond. But Mr. Huxley himself owns that the oldest known geologic man has a head worthy a philosopher; so that the problem was the same in his brain as in the head of Locke! And Professor Whitney says that same of the fossil man which he stoutly maintains he has found belonging to several æons earlier. But even grant this wonderful "heredity," how does it solve the problem of the origin and validity of our intuitive thought? We are no more, no less, certain as to their nature, whether they are drawn through a line of ancestry or not. The long line of brains through which they are drawn are thus virtually one time-long brain; and the problem is just where it was.

Hume. By Professor HUXLEY. 16mo, pp. 200. New York: Harper & Brothers. 1879.

This little volume, a member of the Morley series, is interesting, not only as a clear and popular exposition of Hume's philosophy, but as a frank presentation by a distinguished scientist of his own position as a philosopher. The work is done in Mr. Huxley's own fresh, clear, and animated style, now and then enlivened with touches of wit and flashes of sarcasm. Occasionally taking subordinate issues, as becomes an independent critic, he is, on all the leading points of philosophy and theology, the very special ditto of David Hume.

He enumerates and avows six distinctive articles of the Hume faith, or rather unfaith, as follows: 1. *Of necessary truth,* as distinguished from other truths derived from experience, he denies the existence. Here he goes further than Hume, and with very inconsequent logic maintains that even the truths of geometry take rank with mere facts of repeated observation. 2. *The order of nature,* he proposes to show, excludes the credibility of miracles. 3. *The soul,* as being simply a series of thoughts, has no substantive reality; and as being but product of the brain, implies the cessation of thought with the disintegration of the brain, and so

excludes *immortality*. 4. *As to Theism*, we have no valid proof of the existence of God. 5. *Volitions* are necessarily controlled by motive forces, so that the so-called *freedom of the will* is an inconceivability. Edwards, he thinks, has furnished "a demonstration of the necessarian thesis which has never been equaled in power, and certainly has never been refuted." So that Hume and Edwards are with him the two great masters of his philosophy. 6. *Of morals* the sole basis is utility. The result is that this exposition of Mr. Huxley's faith shows him a sensualistic, fatalistic, atheistic philosopher of the most unequivocal type.

Seneca and Kant; or, an Exposition of Stoic and Rationalistic Ethics, with a Comparison and Criticism of the Two Systems. By Rev. W. T. Jackson, Ph.D., late Professor of Modern Languages in Indiana University. 12mo, pp. 109. Dayton, Ohio: United Brethren Publishing House. 1881.

Mr. Jackson is a young metaphysician, graduated from the University of Michigan, trained under such masters as Cocker, Frieze, and Morris, and to them this elegant *brochure* is gratefully dedicated. The work is characterized by rich scholarship, metaphysical acumen, and a fine command of clear, terse English. It presents a vivid view of the cold yet lofty spirit of the stoical and Kantian ethical philosophies, as well as their clear inferiority to Christianity by their deep unapplicability to the needs of our humanity. The divine truth of our religion becomes strikingly evinced by this bold comparison with the highest efforts of ancient and modern minds. Let us hear from Mr. Jackson again.

Metaphysics. A Study in First Principles. By Borden P. Bowne, Professor of Philosophy in Boston University, and author of "Studies in Theism." 8vo, pp. 534. New York: Harper & Brothers. 1882.

We have but room barely to announce Professor Bowne's volume to our philosophically inclined readers, with the expectation of full notice and review in a future Quarterly.

History, Biography, and Topography.

The Life of Edmund S. Janes, D.D., LL.D., late senior Bishop of the Methodist Episcopal Church. By Henry B. Ridgaway, D.D. 12mo, pp. 428. New York: Phillips & Hunt. Cincinnati: Walden & Stone. 1882. Price $1.50.

Dr. Ridgaway has furnished one of the most interesting of American Methodist biographies. The character of Bishop Janes has left a pre-eminently pleasing impression upon the memory of the

Church, and this fitting record has given us occasion for a retrospective glance over the scenes and characters of our Church history during the period in which Edmund S. Janes was a prominent figure.

The first time we ever heard his name pronounced was long years agone, on a visit to Washington, about the time when he was Agent for Dickinson College. And he was then named as hero of an incident in the commencement of his agency. He went to the chief city of his mission, Philadelphia, and called the preachers to an interview. When they came, his youthful look, feminine voice, diffident demeanor, and slight, sickly figure, induced them to conclude that he was rather a feeble specimen. Generously concluding, however, to made the best of a poor case, they agreed to appoint a public meeting, and proceeded to divide the speech-making among themselves, when at length Janes interposed: "If brethren will be good enough to let me speak for myself I think I can represent the whole case." That sentence was so like him that we seem to remember hearing him utter it. Brethren looked each other in the eye, and tacitly concluded to let him make attempt. Well, he did; he did speak for himself; and he did "represent the whole case;" and brethren never after proposed to do his speaking for him.

In the memorable General Conference of 1844 Janes was elected Bishop mainly by the votes of the departing Southern delegates, and it was hinted, doubtless untruly, that they intended it as a "*put* upon the North;" at any rate they left few better things behind them. Jefferson, who hated the United States Supreme Court, in filling a vacancy looked for a man whose incompetency would disgrace it, and selected one Joseph Story, the man who in due time showed himself the judicial second to John Marshall alone.

Elected at the early age of thirty-seven, he grew, in the course of years, into very much of a practical model Bishop. Naturally his mind was not that of a schoolman. He was never meant for a metaphysician. We never rated him highly as a theologian or a logician; but he was, in spite of physical disadvantages, an orator; and he was a masterly executive administrator, a practical Christian statesman. His piety was not, like that of another eminent Bishop, obtrusive, but ingrained, giving a spontaneous amenity to his whole manner, and shaping him to that character of purity, gentleness, and firmness which has recorded upon our memory a sweeter picture than either of the engravings of this volume.

Elected to the Episcopate in the great separative convulsion produced by slavery, his whole career ran through the trying scenes of that long war. The set of Bishops of whom he was a junior member, discharged with quite abundant faithfulness their office as conservators of the unity of the Church, but lost for themselves, and in some degree for the Church, the laurels that belong to the champions of right and freedom. In the division of the Church, a strip of slave-holding territory, technically called "the Border," adhered to the North. That strip was, in more respects than one, dear to the heart of our Church. It was the scene of some of our sweetest historic memories. It retained with faithful sincerity a scrap of genuine antislaveryism, inherited from Asbury. It fought with dashing chivalry for freedom in the fore front of the battle of '44. And there was an attractive gallantry in her representative men. Cookman, and Sargent, and Slicer, and John A. Collins, and young Thomas Sewall, were brilliant magnets. Great then was the triumph that "Old Baltimore" should adhere to the North. But it was a costly adherence. Beyond her own little hereditary antislavery badge, the Border tolerated no opposition to slavery. In due time she came unconsciously to think that her office was to rule down all antislavery utterance in the North. We must ask the Border what we might say. At length it became clear to the younger men of the Church that the Border was simply the slave-holders' overseer over their Northern plantation. While those remarkably able leaders of slavery in the South were pushing their aggressions onward to a complete subjection of us all to their baton, it was the office of the Border to require our silence and submission. They were to hold the patient fast while the surgeon performed the operation. As they lay down in quietude, so we must lie down in profound submission and allow the chivalry to ride over us "booted and spurred by the grace of God." After the Dred Scott decision but one more turn of the judicial screw was necessary to restore bondage over the free States, and make us all one great slave empire. That court had only next to decide that slaves were just as any other property, and that all laws forbidding property to be carried into any State or Territory were unconstitutional and void, and the work was done. That court was capable of just that decision. And the "democracy," then the majority, would have sustained it. For the rest of us, nothing was necessary but *silence* to secure that consummation; and upon that fatal *silence* did the Border insist; and we are sorry to add that

that silence our then Episcopacy ratified. In this fatal silence Bishop Janes fully concurred. It would not be right to call him or his colleagues "proslavery," for not one of them but would have greatly preferred the non-existence of that system. But so far as practically co-operating with the great pro-slavery leaders was concerned, by maintaining silence and submission while the movement was in progress, their policy was completely pro-slavery. Had the Church coincided with that policy, and the people of the North with the Church, slavery would by this time have reigned in the North as South, and the slave-gang would at pleasure have marched up Broadway to the slave-market and slave-pen at Harlem.

The General Conference of 1856 was our crisis. The Church, led by her ministry, had become, in spite of authority, aggressively and irresistibly antislavery, and the Conference was its true representative. The Bishops at start committed themselves, by their Episcopal Address, to the opposition. They stood firmly face to face at issue with the Church and with the Conference fresh from its constituency. The majority was not sufficiently large to expel slavery from the Church, but it was able to put most of our periodicals under the editorship of progressive men. Watson at Chicago, Kingsley at Cincinnati, Brooks at St. Louis, Floy over the Magazine, and Wise over Sunday-school department, were faithful sentinels of the Church. And as for our Quarterly, to which the present editor was then first appointed, even Oliver Johnson pronounced him "a true antislavery man." We early announced that our Quarterly was standing on the basis of the Discipline, an "antislavery organ of an antislavery Church." Many a letter from the Border came to our office reprehending our "radical course." The import of our replies usually was, "Brethren, if you must lie down under the ring of the slave-holders' menace, you can do so; but do not ask us to lie down with you. If we stand firm you will finally rise; but if we succumb we will both lie there forever." When our Book Committee met, endowed with full power to remove us, we were arraigned before its bar, and Dr. Tippet, supported by Dr. George Peck and Dr. McClintock, called us to account for "shaking the Discipline at the Baltimore Conference." We promptly replied that we took our stand on that Discipline, and that stand we should maintain, and would hold ourself amenable to the next General Conference. Dr. Wise was similarly arraigned, squarely refused to change his course, and appealed to the Gen-

eral Conference. Their majesties did not dare to meet that issue. One great point was gained: our denominational press was henceforth free. Neither Border, nor Bishops, nor Book Committee, attempted further inquisition.

Of the Episcopal Address of 1856 it appears from the biography Bishop Janes was the writer. Its authorship is not a historical laurel. The biographer, but for the duty of truth, might well have flung it into the shade. We read the paragraphs copiously given from his letters with sober sadness. He has no other solicitude than lest the Border should leave. It seems to us that at that crisis no intelligent man could fail to see the doom of perpetuated slavery hanging over us, sure as destiny, unless we did our fearless duty. As we read we have no doubt that he wrote in earnest accordance with his conscience, but not quite with our conscience. But the gun of Sumter in due time rung the knell of slavery, united all hearts, and solved the fearful problem. It is now clear that it was right well that the Border did not leave us. With Dr. Haygood, we recognize that Hand that solved the problem. Whether our Episcopate of 1856 did rightly or not, a gracious Providence slowly worked out the right result.

Like the Bishop himself the biography has a slight Southern aspect. Thus, Dr. Ridgaway tells us (p. 82) that in 1844 our General Conference, by a certain vote, "virtually divided the Church." We believe few sensible men of our Church would say so false a thing. The Conference, in truth, simply passed a vote, in resentment at which Southern Methodism divided from the Church. To lay the responsibility of dividing the Church on the Conference is like the old "Union savers" telling the antislavery men, "If you don't let the subject of slavery alone *you* will divide the Union." That was putting the fool's cap on the wrong head. The true meaning was that, if you do right somebody else will do wrong. And the antislavery men replied by comparing their accusers to the Yankee justice of the peace who fined Tim Jinkins one dollar "because he made Colonel Winthrop swear so." Of course Tim "virtually" did all the swearing. Of about the same caliber is the quoting the decision of the Supreme Court (p. 83) as settling the historical question that the majority did divide the Church. That, like the Dred Scott decision, was simply a politico-judicial movement, having the temporary compulsory force of law, but utterly unauthoritative as a decision of a point of history. Yet no Northern Methodist now regrets the division of the property.

Proceedings of the Œcumenical Methodist Conference, held in City Road Chapel, London, September, 1881. Introduction by Rev. William Arthur, M.A. 8vo, pp. 632. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. 1882.

Says the "Daily Telegraph" (London): "The idea of a Wesleyan Ecumenical Council originated in that natural source of vast designs—the United States." And we may add that our English brethren were at first cold and timid toward the project, fearing lest a "respectable" show could not be made. There had been an insular spell upon their feelings that prevented their contemplating the grandeur of their wide-spread Wesleyan heritage. But when the enterprise was pressed upon them by our western enthusiasm they began to kindle. For, vast as our world-wide Methodism has become, it looks with a unanimous filial eye to that illustrious ocean-isle whose career is one of the marvels and glories of human history, and to that one spot that is reckoned the spring of our Methodist history. With what unity did we come to that ancestral home, not, indeed, as subjects of Great Britain, but as natives of that "Greater Britain" that speaks the tongue of Wesley! Cherish, O noble Englanders, a little more genially, that feeling—"sentiment" and "gush" though it be. It is worth more than golden millions. It is an element near akin to the spirit of our Christianity; it may soften the asperity of our politics, Christianize our diplomacy, and prevent the horrors of future war.

Among the varied personal groups that served to justify the term Ecumenical, a special interest invested the presence of our "brothers in black." They spoke our English tongue with a music and oratorical power that showed they were "in their place." It was a great symbol of the future when an Afric-American Bishop presided over the representative body of universal Methodism. It was a great upward step taken, not only for the Hamite race, but for the human race. But as we look over the various record of names our eye discovers a solemn blank. Here are the descendants of Africa; where are the aboriginal sons of America? Why does not the majestic form of our western forester, an American-Indian Bishop, take in turn the Presidential chair? After centuries of our joint occupancy of soil and of our missionary effort among their tribes, what is the result? A vacuity and our shame! Then, again, we have here many an American African; where is the African African? Why no dark-faced Bishop from the "dark continent" in the chair? Let our Afric-American brethren listen to that question.

It may be time that they should begin to think of the spiritual welfare of their fatherland. Let our "brothers in black" consider the enterprise as their coming specialty of forming in body for the evangelization of Africa. And let them make haste, for we need a genuine African Bishop of true ebon luster for our next Ecumenical. And what will be the date of that future Ecumenical at which the Asiatic Indian and American Indian shall shake the fraternal hand? So may our great assemblages measure our advances in gathering the races and colorings into the fold of Christ.

The unity of spirit in this body verifies our claim that universal Methodism is one. There were various forms of organization, yet no one claimed a prescriptive right for his own form or played off haughty airs upon the other forms. Doubtless there were varying views of our doctrines that could be put into words, but no one could call the other a heretic. Here is true Church unity, needing no pope to impersonate and without any full creed to formulate. The assemblage was left to "the unity of the spirit," and they had only to discuss great spiritual interests and evangelical measures. They had nothing to do but plan enterprises for making the world better. And that is a mighty and glorious thing to do. Home missions, and church extension, education, including Sunday-schools and theological seminaries, intemperance and all the vices of our modern civilization, the press, perils from papacy and infidelity, the Sabbath, and other kindred topics formed a group of interests as important as Parliament or Congress ever discussed.

It is delightful to count over the different performers in the proceedings, especially where some principal part or some salient stroke appears. The eloquent pen of William Arthur opens with a prefatory statement. Matthew Simpson, not merely as our senior Bishop, but as our prince of preachers, our American Chrysostom, delivered the initial sermon. Venerable Dr. Osborne, the memorable President of our first Ecumenical, gave in eloquent but informal words the welcome, responded to by the piquant Bishop M'Tyeire and our youthful Warren. But space fails us to catalogue the names we would honor and the doings we would register. The various discussions that followed are so full of rich suggestions that the volume has an eminent value, not only as the monumental record of our first Ecumenical, but as a repository of golden thoughts.

Memoirs of Prince Metternich, 1830-1835. Edited by PRINCE RICHARD METTERNICH. The papers classified and arranged by M. A. De Klinkowström. Translated by GERARD W. SMITH. Vol. 3; 12mo, pp. xii, 343. New York: Harper & Brothers.

This volume discloses Metternich struggling to counteract the consequences of the Revolution which drove Charles X. from the throne of France in July, 1830. The ideas which were the soul of that popular movement spread rapidly over the greater part of Europe, begat strong cravings for constitutional liberty in the citizens of many nations, and caused Imperialism to tremble with apprehension. There was insurrection in the Netherlands. Revolutions disturbed the peace of Poland and of Italy. Belgium set up for itself. Greece was in a ferment. The States of the German Confederation were disturbed by mutual jealousies. With all these events Metternich, as the great master-spirit of Imperialism, was called upon to deal. And his confidential letters to the embassadors of Austria at the various courts of Europe, contained in this volume, show how he sought to direct the course of events. They also reveal the haughty contempt with which he regarded liberal political theories, and his proud confidence in the power of Imperialism to resist them would it only unite and put forth its strength. It is amusing to note how he denies the charge that his system was one of repression, by declaring that "we simply follow a system of *prevention* in order that we may not be compelled to follow one of *repression*"—that is, he would strangle the aspirations of the people for representative government before they were strong enough to produce overt acts requiring repression. Events, as we now know, revealed the folly of his proud conception, since the Austria he practically governed was even then brooding over the ideas he despised, and preparing itself to successfully demand concessions which included the sudden and unceremonious dismissal of this advocate of Imperialism from the councils of his monarch.

Besides the political letters of Metternich, this volume gives us copious extracts from the diary of the Princess Melanie, his third wife. These extracts give a peculiar charm to the book. They portray the great statesman in the undress of his domestic life, where he is far more attractive than in his chair of office. They also give glimpses of Austrian court-life, its heart-burnings, its petty intrigues, its anxieties, its hopes, and its fears. The princess herself impresses one as a delightful character. She idolized her husband, was tenderly attached to her children, and

was so intellectually strong and cultured as to be qualified to share the great minister's thoughts, and to be his companion, not only in his moments of repose, but in his grave and serious hours and occupations. Her diary is gossipy; but the light it sheds on the events of her times gives it a measure of historical importance.

Nez Perce Joseph. An Account of his Ancestors, his Lands, his Confederates, his Enemies, his Wars, his Pursuit, and Capture. By O. O. Howard, Brig.-Gen. U.S.A. 12mo, pp. 274. Boston: Lee & Shepard. 1881.

General Howard, in this interesting volume, evidently without design, shows himself to be a humane soldier and a generous foe. Though a brave and successful soldier, he does not love war, but regards it as one of the sad necessities of national life, to be accepted for none but patriotic and just ends. Hence we find him, in this story of his campaign against the recalcitrant portion of the Nez Perces, admitting and regretting the injustice which has characterized many of our treaty arrangements with the Indians, and much of our management of their affairs on their reservations. Nevertheless he perceives that the advance of our civilization toward the shores the Pacific, when opposed with the rifle and tomahawk of the Indian, must be maintained even at the price of bloodshed on the field of battle. The General strikes the knot of the Indian question when he shows that, while our government concedes an undefined right of occupancy by Indians to large sections of the country, the Indians themselves set up an absolute title to the lands, and to absolute and independent sovereignty. These are irreconcilable principles, and until the Indians are civilized and prepared for citizenship by means of schools and missions, and are dealt with by our government, not as nations, but as individuals, to whom limited grants of land shall be given in fee simple, wars will come. The General has strong faith, founded on his knowledge of accomplished facts, in the power of schools and missionaries to civilize the Indian tribes.

Whoever wishes to gain a clear and correct conception of the nature and difficulties of Indian warfare in our vast Western Territories, and to learn why it is that disciplined white troops find Indian fighting to be something more serious than military pastime, will find interesting and valuable matter in this volume. He may also learn to respect the ability, shrewdness, and energy occasionally apparent in an Indian chief. These qualities were eminently displayed by Joseph, the leader of the Nez Perces, whom Howard fought, and whom he chased over thirteen hun-

dred miles, from Oregon to the Missouri River. The military instincts and strategic skill of that resolute chief were such as even a white soldier might envy. The story of this long, wearisome, exciting pursuit is told in this volume, not in the style of one more accustomed to the pen than the sword, but in a plain, straightforward, sometimes abrupt manner, which never fails to hold the reader's attention. It ought to stimulate the government to provide liberally for the education of the Indians, and the Churches to push missionary work among them with judicious zeal.

The Correspondence of Prince Talleyrand and King Louis XVIII., during the Congress of Vienna, (hitherto unpublished.) From the manuscripts preserved in the archives of the Ministry of Public Affairs at Paris. With a Preface, Observations, and Notes. By M. G. PALLAIN. New York: Harper Brothers. 1881. 12mo, pp. 312.

Prince Talleyrand, says Carlyle, was "a man living in falsehood; yet not what you call a false man." Thus, in enigmatical phrase, Carlyle sums up his estimate of the most enigmatical character of modern times. It would seem, however, that he who lives in falsehood must himself be false. And this, certainly, is the reputation which is generally associated with Talleyrand's name. Perhaps his Memoirs, shortly to be published, will modify this severe judgment of his character. Perhaps not. In the work before us he does not look as bad as he is painted elsewhere. Here his diplomacy is open, straightforward, firm, bold, persistent, and pre-eminently sagacious. When he appeared at the Congress of Vienna as the representative of King Louis, France, exhausted by the wars of Napoleon, was lying at the feet of the Allied Powers. Russia and Prussia were bent on enlarging themselves by wholly absorbing some of the lesser powers, and by diminishing the territorial limits of France. To checkmate this purpose Talleyrand insisted, from the beginning of the Congress, that the Powers were bound to maintain the principle of legitimacy, because it was on that principle all their thrones reposed. They were therefore all bound to respect it in dealing with France. The correspondence in this volume shows with what marvelous skill, courage, and tenacity Talleyrand pressed this principle; and how he thereby secured for France the recognition of her right to retain possession of what was indisputably hers in 1789. Whether Talleyrand, who, during the Revolution, had been a pronounced Republican, believed in the principle, or whether he only used it as a weapon with which to fight against the spolia-

tion of his native land, cannot be known. Most assuredly he pressed it with all the earnestness of a genuine patriotism, and made it do essential service for his royal master. The correspondence is profoundly interesting, throwing open, as it does, by its transparent clearness and fullness, the methods of European diplomacy, when, sitting in solemn conclave, it decided grave questions of peace or war, the fate of monarchs, and the destinies of nations. If these letters are not history, they are at least very valuable materials for future historians.

Four Centuries of English Letters. Selections from the Correspondence of One Hundred and Fifty Writers, from the period of the Paston Letters to the Present Day. Edited and arranged by W. BAPTISTE SCOONES. 12mo, pp. xix, 573. New York: Harper Brothers.

In offering this volume to the public the compiler no doubt recognized the fact that one's interest in old letters depends as much on the eminence of their writers as on their intrinsic value. Boswell, the prince of biographers, put this point well to Dr. Johnson one day, when that much-admired man, objecting to the fashion of publishing letters, said that to avoid the publication of his own letters he put as little into them as he could. To which Boswell replied, with his accustomed flattery, "Do what you will, sir, you cannot avoid it. Should you even write as ill as you can, your letters would be published as curiosities.

> "'Behold a miracle! instead of wit,
> See two dull lines by Stanhope's pencil writ.'"

But in compiling this volume Mr. Scoones has not made his selections exclusively on the ground that the writers were eminent in Church or State, in the social or literary world; but, as he tells us, with the higher design of making his work "rich with some of the best and brightest flowers of epistolary literature." As was inevitable, notwithstanding his purpose not to include letters which were below a fair standard of "literary excellence," they are of unequal interest and value. Some of them, though not many, perhaps, a rigid critic would reject as unimportant or in bad taste. Yet, taken as a whole, they fairly fill the compiler's ideal of "a collection of English letters suitable alike for the purposes of instruction and recreation." The volume is certainly very entertaining in that it brings the intelligent reader face to face and into pleasing familiarity with a multitude of distinguished minds whose names and deeds he is accustomed to associate, favorably or otherwise, with the literature and history

of England during the last four hundred years. If he be well read in English history it may not add much to his knowledge, but it will refresh his mind and revive his interest in many of his favorite historical characters. If he be a novice in the history and literature of the period it covers, it will instruct as well as amuse him, especially by means of the compact historical and biographical notes prefixed to the letters. These notes are fine examples of condensation, giving much pertinent information in few words. They add materially to the value of the book.

People's Cyclopedia of Universal Knowledge. With numerous Appendixes invaluable for Reference in all Departments of Industrial Life. The whole brought down to the year 1882. With the Pronunciation and Orthography conformed to Webster's Unabridged Dictionary. Illustrated with numerous colored maps and over Three Thousand Engravings. By W. H. De Puy, A.M., D.D., for fifteen years Associate Editor of "The Christian Advocate" at New York; author of "Compendium of Popular Information," etc. Large 8vo, vol. 1, pp. 1022; vol. 2, pp. 1058. New York: Phillips & Hunt. 1882.

These two fine cyclopedic octavos are intended to fit into a popular demand. They are based on the great works of Chambers and the Britannica, but, compressed in size and reduced in price, become suitable for popular use and general circulation. Valuable original contributions are furnished by such writers as Judge Fancher, Bishops Hurst, Harris, and Andrews, by Drs. Warren, Curry, Fowler, Buckley, Winchell, and Haygood. The engraved illustrations are very numerous, and they do illustrate and exemplify. The maps are abundant and excellent. Dr. De Puy has accomplished a noble work worthy a wide acceptance.

Miscellaneous.

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